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THE HISTORY OF ST. MARY'S ACADEMY AND COLLEGE AND ITS TIMES

BEING A THESIS SUBMITTED TO THE COMMITTEE
ON POST-GRADUATE STUDIES IN PARTIAL
FULFILMENT OF THE REQUIREMENTS
FOR THE DEGREE OF MASTER OF
EDUCATION

BY

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The archives of the Sisters of Charity (Grey Nuns) in St. Boniface, and of the Sisters of the Holy Names in Winnipeg, supplied most of the primary source material for the story of St. Mary's Academy and College. Les Chroniques des Soeurs de la Charité provide excellent historical material about the early days of Manitoba. Besides the entry of events which affected the Grey Nuns and their institutions, letters from the St. Boniface Sisters to their superiors or other sisters in Montreal, in which they described the settlement, have been incorporated into the Chronicles, typewritten copies of which are kept at the Provincial house on Fache Street, St. Boniface.

Every convent of the Sisters of the Holy Names is required to keep a record of events which take place at the convent. These records or chronicles as they are called, like the Jesuit Relations were not intended for publication. Their original purpose was to make a practical report to the Mother house and to major superiors about the convent. However, like the Jesuit Relations and other early reports of missionaries to their superiors, the "Chronicles of St. Mary's Academy and College" contain much material and many commentaries on the times that are of historic interest and value.

Like other books of this type, or like reports written by many people, the interest and the value of the work varies from writer to writer. Some years a variety of excellent historic material with a wealth of detail, is presented; names of people are set down with great exactitude. Other years the event is reported in stark outline, in such a way that it is of little value or meaning to anyone outside the community. The style of the writing is characteristic of the year in which the chronicler lived. As the "Gay Nineties" gave way to the new century and to the machine age, the Chronicles became more objective, less flowery. The beautiful copperplate handwriting is giving way in 1952 to typewriting. A copy of the Chronicles of each house is sent to the Mother House Archives; another is kept in the convent concerned. Because the Chronicles are sent to the Mother House, no matter how much the manner of writing may change, the effort to report accurately is characteristic throughout. The Chronicles of St. Mary's Academy and College supplied most of the information for this paper. From the archives at the Academy, records, and other documents were used to augment the material in the Chronicles. The testimony of former students and of older Sisters, some of whom, either as young religious or as pupils lived through the

early days of the Academy's history, was another source.

One section of the "Chronicles of St. Mary's Academy and College" that is particularly detailed was a diary-like account of the trip from Montreal to Winnipeg in 1874, which was written to the superiors in Montreal, but later incorporated into the Chronicles.

The archives at the Archbishop's House in St. Boniface were accessible to the writer. Bound copies of Les Cloches de St. Boniface, a bulletin of ecclesiastical news published under the jurisdiction of the Archbishop of St. Boniface, and of the newspaper, Le Metis, provided background for the period that preceded the coming of the Sisters of the Holy Names to the settlement.

Old scrapbooks with newspaper clippings from the various local papers about receptions, concerts, examinations and other events at St. Mary's Academy; copies of the school papers, "The Monthly Gleaners" and The Angelos; the forty-fifth and fiftieth anniversary numbers of the Northwest Review, preserved in the Academy library, supplied other information.

Copies of the early newspapers in the library of the Legislative Building present vivid pictures of life in frontier Winnipeg and an interesting record of its amazing growth and development. They were an invaluable

means to check dates and events recounted by elderly people, who had lived in the early days.

Alexander Begg's Ten Years in Winnipeg and chapters in History of the North-West were found to give the broadest, most objective and most detailed story of early Winnipeg. His eye-witness accounts of new buildings being erected, of transportation difficulties, his figures for imports and exports, his estimates of population, are invaluable.

Bryce's Manitoba, Its Infancy, Growth, and Present Condition, O'Donnell's Manitoba as I Saw It, written by two men, who, like Begg, had lived in Winnipeg in its early days, were of little value in comparison, both were subjective accounts.

The History of the Catholic Church in Canada by Rev. A. G. Horne, O.M.I., while admittedly biased in tone, is well documented and reliable as a source of information regarding the history of Catholic institutions in Western Canada.

Margaret McWilliam's Manitoba Milestones with its summary of events from 1810 to 1928 was of particular value. Mrs. McWilliam gives a broad picture of the history of Manitoba without omitting the details that make it interesting and that often are necessary for the proper understanding of an event.

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CHAPTER I

INTRODUCTION

Each school has its own history--usually unwritten; unwritten because institutions like people seldom have their story told while they are vigorous and filled with the energy of life. The history of St. Mary's Academy and College is the story of many people of various creeds, races, and nationalities. It is the story of the Red River Settlement and of the city of Winnipeg. It is the story of a school which is older than both its own city and province; a school which has been opening its doors each September for eighty-three years--a long time in a country as young as Canada. It is the story of the only school in Winnipeg which has functioned continuously since the fur trading days. Its records reflect the quick growth of the city, of its transformation from a predominately French-Canadian hamlet to a city of English-speaking Canadians. The history of St. Mary's Academy and College is intertwined with the story of the building of the railroad, with the story of wheat and now with the story of the mining North.

It is the story of a school that grew and moved

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as the city grew and spread out; it is the story of the little dwelling on Notre Dame, of the building which was to become the Frontenac Hotel, or the Academy on Wellington Crescent.

The history of St. Mary's Academy and College is more than the story of a school, or of a city; it is the story of ordinary Canadians, some of whom made surprising sacrifices to provide or to receive an education.

The history of St. Mary's Academy and College is more than a story of pioneer pupils, parents and teachers. It is a story of accomplishment, a story of the contribution that one school has made and is still trying to make through its pupils to the cultural and spiritual life of the people of western Canada.

Most histories recount the achievements of politicians and statesmen, but fail to record the contributions made to a nation by the common people in their every day lives. Doubtless, historians appreciate more keenly than most people the national importance of right education. Everyone today is conscious of the one that has been made of youth leaders and teachers to spread Communist doctrine in countries behind the Iron Curtain. But because cultural and moral values

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are impossible to appraise, and material accomplishments are easy to measure, men and women who work to mould the future citizens of their country seldom receive much prominence in the written history of the nation.

Grey Nuns Open Academy, May 1, 1869

The story began one Spring morning in 1869 when the Archbishop of St. Boniface, Most Rev. Alexander Tache, O.S.B., called on Sister Withman, the Superior of the Sisters of Charity. These Sisters are better known as "The Grey Nuns", and they will be referred to under that title in this paper. The meeting took place in what is now the Grey Nuns' Provincial House on Tache Avenue in St. Boniface, probably near the entrance in one of the two small rooms in which visitors are received even to this day.

To Sister Withman's consternation, Archbishop Tache told her that he had come to ask for two Sisters to open a school across the river in what was usually called "Fort Garry", but which was beginning to be known as "Winnipeg".

Sister Withman told His Grace that she would like to accede to his request, but it was absolutely impossible to do so. She quickly enumerated the

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reasons which would make a school in Winnipeg out of the question. Only the Mother General in Montreal could open new houses; teaching was not the work of her congregation, but undertaken only in cases of extreme need; her Sisters had so much work right in St. Boniface; there were so few people across the river; besides, where would he find a building for the school.

Archbishop Taché smiled, then patiently reassured Sister Wittman that all he was asking her to do was to "lend" him two Sisters to teach in the school. In the fall he would make the long trip to Montreal on his way to Rome, and would see the Mother General about teachers; if necessary, he would arrange with another community to send Sisters for his school. All he was asking her to do was to "lend" him two Sisters. He told her he knew that there were less than a hundred people across the river; that only about half of them were Catholics, but even though their numbers were small, they belonged to his flock; that the Non-Catholic parents were as eager as the Catholic parents for the school to be opened.

Archbishop Taché chuckled as he told Sister Wittman the well-kept secret known by practically everyone in Winnipeg except William Drexer and his close friends.

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A group of Winnipeg parents lead by a Mr. Kennedy (the records of the Grey Nuns do not give his initial) had tricked Mr. W. Drever into renting part of his two-family dwelling to Mr. Kennedy who had offered it to the Archbishop to be used as a school. Drever would not have rented his house had he known it would be used as a school. However, he must not have minded the trickery too much, since his daughters Helen and Louisa attended St. Mary's Academy from 1874 to 1879. It is possible that they went to the school before that time, but attendance records from 1869-1874 are not available.

Sister Withman rather reluctantly agreed to accept the school conditionally, until His Grace could see the Mother General or make other arrangements.

Perhaps the reason for the haste in opening St. Mary's Academy was the fear that another school, which like its predecessors would almost certainly be a temporary venture, might open. There was a rumour circulating in the village that the wardens of the newly-erected Holy Trinity Church, one of whom was William Drever, were trying to persuade a Miss Mary MacDonald to open a school. There were not enough children for two schools and from past experience the

people knew that any school operated by a young white woman was soon without a teacher. The Hudson's Bay Company had brought out teachers repeatedly, only to have them marry soon after they reached the settlement. This was inevitable in a country where there were so few white women.

Consequently Catholic and Protestant parents alike begged Archbishop Tache to send Sisters to start a school, so that there might be some permanency and continuity to their children's education.¹ According to Alexander Begg and Walter Sursey the only school in existence in 1869 in Winnipeg was a small class conducted by Miss Bannatyne, later the wife of Rev. John Black of Kildonan. She did this, they say, more from a spirit of kindness than from any hope of gain.²

The Grey Nuns' Chronicles of this period tell of Protestant and Catholic parents plotting together to outwit Drerer in order to get a place for the school to open and of them begging Archbishop Tache to open

¹ Les Chroniques des Soeurs de la Charité, "Lettres et Mémoires de St. Boniface", 1861-1877. St. Boniface Man. Bibliothèque d' Archivis, Maison Provinciale, Tache Ave., St. Boniface.

² Alexander Begg and Walter R. Sursey, Two Years in Winnipeg, p. 4. Winnipeg: Times and Publishing House, 1879.

Alexander Begg's Map of Winnipeg in 1869¹

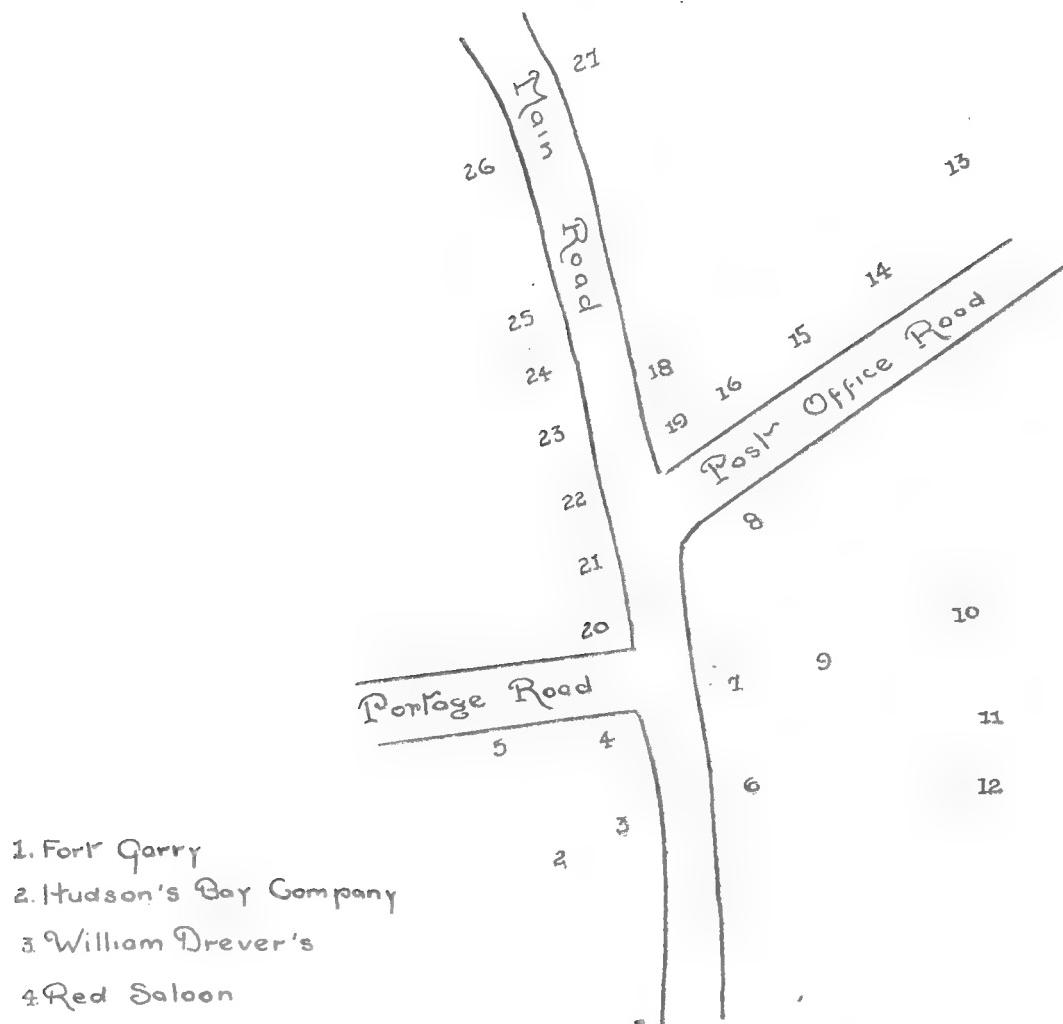


FIGURE 1

- ¹Begg and Nursey, Ten Years in Winnipeg, p. 2

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it immediately. They tell of Governor Mactavish's wife sending word to the Sisters that if they accepted she would help them prepare the classrooms; of the hopes and worries of parents who up to then had been sending their children by canoe across the river to St. Boniface.

J. W. Dafoe describes the settlement at this time as follows:

The Red River Settlement, as it was generally called, radiated from Fort Garry (the Hudson's Bay trading-post at the junction of the Red and Assiniboine) along the banks of both these rivers. To the north, along the Red, were the Scottish descendants of the original Selkirk settlers, reinforced by retired Hudson's Bay Company officials and their children usually half-caste. To the south, up the river for thirty miles, there was a straggling settlement of French half-breeds. West, along the Assiniboine there scattered settlements of Scots and French, reaching as far as Portage la Prairie, sixty-six miles away.

The commercial and administrative centre of the settlement was Fort Garry. Around the fort stretched the five hundred acres reserved to the Hudson's Bay Company. Immediately beyond this reserve, to the north, where a trail branched westward from the main trail running north and south, following at a distance the windings of the stream, stood a small village, containing in all, nineteen buildings, including a tavern, a general store and a few private houses. It was called Winnipeg, an Indian name meaning 'dirty water'.¹

¹J. W. Dafoe, "Economic History of the Prairie Provinces, 1870-1913" Canada and its Provinces, Vol. XX, pp. 283-284. Toronto: Glasgow Brook and Co., 1914.

However, Alexander Begg who lived in the village in 1869, says that at that time there were thirty buildings. He even enumerates them; eight stores, two saloons, two hotels, one mill, one church, an engine house, a post office, a small hall for entertainments, and the rest, residences. In a map which he drew and which is reproduced on page 7, he marked twenty-six buildings.¹ Mrs. McWilliams says that in 1870 two men counted all the buildings they could see from the top of the highest building at the corner of Portage and Main and they recorded that there were thirty-three.² Begg's map and Mrs. McWilliams' story of the written statement of the two men who counted the buildings seem to indicate that the size of the village was larger than Lafor describes it, and that actually there were about thirty buildings in Winnipeg in 1869. In any case, everyone agrees that this village was an unimportant part of the settlement; St. Andrews was the centre.

¹Alexander Begg: History of the North-West, Volume I p.367. Toronto: Munter, Rose and Company, 1894.

²Maryaret McWilliams: Manitoba Maststones p. 113. Toronto: J. M. Dent and Sons Ltd., 1923.

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of activity at Fort Barry.

It was to this tiny village across the river from the St. Boniface Mission that Aronbishop Tache was asking Sister Fitzman to send two sisters immediately. She decided to appoint Sister St. Theresa and Sister Macdonagh. No doubt the fact that they spoke English was a factor in the choice. The first teachers of St. Mary's Academy and College were unusual women, about whom many a story has been told and written. Sister St. Theresa is mentioned in almost every chronicle and record of the settlement. She was born in St. Andrew's Parish in Glengarry of Scotch parents. Her mother, who died at her birth, had been Margaret McDonald before her marriage to Angus MacDonnell. When Theresa was old enough to go to school, the father, who was well-to-do, sent her to the Grey Nuns' boarding school in Bytown (Ottawa). After her graduation, when she told her father that she had decided to enter the Novitiate in Bytown, he, with stubbornness characteristic of his nation, threatened that if she did, he would never see her again. She, with equal stubbornness left home joined the Grey Nuns and spent the rest of her life in the Red River Settlement. In 1855 the Montreal province

of the Grey Nuns, short of subjects, appealed to Bytown for help with the Red River missions. Sister St. Theresa was sent with the understanding that she was to return to Bytown within five years.¹

On her arrival in the settlement she took over the work of visiting the sick as Sister Lagrave's health was failing. Like Archbishop Tache, Sister St. Theresa loved the Métis, and perhaps because they realized it, she had great influence over them. They called her "Sister Doctor", and regarded her as belonging to them. In 1860 her superiors in St. Boniface asked that she be allowed to stay in the settlement, but the Bytown authorities refused. The Métis were indignant when they heard she was returning east. They did not believe that she would leave them, and when they saw her party set out on its way to Pembina to join a caravan for the trip east, they were bewildered, but not for long. Fifteen of them mounted ponies, overtook the travellers, blocked the way and refused to allow Sister St. Theresa to go any further. They insisted that she get into the Red River cart in

¹"Les Chroniques des Soeurs de la Charité," op. cit.

which sat Cecile Lagraviere, whom they had brought along to be her companion.¹ On her return, Archbishop Tache wrote to Montreal and Bytown and asked that Sister St. Theresa be left in the settlement; her superiors granted his request, and except for the year she lived at St. Mary's Academy in Winnipeg, she spent the rest of her life in St. Boniface. She died in 1917 and is buried in the little cemetery in front of St. Boniface Cathedral; her grave like those of her companions is marked by a simple iron cross.

Sister St. Theresa's helper and associate was one of her well-loved Natives, Sister Macdougall. Mary Jane Macdougall was born and lived for nine years at Little Slave Lake. Her father was one of the original Selkirk settlers, her mother, a Cree Indian. Before her father died, he made her mother promise to take the children and go to one of the Catholic missions (Macdougall was a Presbyterian). After a series of journeys, the mother and the six children arrived at the St. Boniface mission. Father Lafleche, later the Archbishop of Three Rivers, persuaded Mrs. Macdougall

¹Sister Mary Murphy: St. Boniface Heroines of Mercy, p. 10. Monaster, Sask.: St. Peter's Press, 1944.

to send Mary Jane to the Grey Nuns' school. Boarding school was very different to life at Little Slave Lake, and twice Mary Jane ran away from school and returned to her mother, and twice Father Lafleche brought her back to school. However, Mary Jane was a very intelligent little girl, and once she became accustomed to the other children and the French language, she liked school. In 1862 she joined the Grey Nuns; as she entered the novitiate soon after she finished school, she was still a young woman when she became Sister St. Therese's assistant at St. Mary's Academy in 1869.¹

Sister St. Therese and Sister Macdougall opened St. Mary's Academy, May 1, 1869. The Grey Nuns' records mention that almost all the children in Pinawaeg attended the school, but fail to give the number registered. A school inspector, Mr. W. Royal, in his report in 1871 states that at that time there were thirty-four pupils, nineteen boys and fifteen girls. As the first party of the thousands of immigrants which soon converged upon the village arrived April 26, 1871, the attendance at the Academy in 1871 was probably about

¹"Les Chroniques des Soeurs de la Charite," pp. cii.

the same as in 1869.

Most likely the Sisters lived in St. Boniface and crossed the river daily by canoe until June 15, 1869, when the chapel was ready for use. It was to be used as a church for the people of the village and on June 15 Archbishop Tache said the first Mass there himself. He told the congregation that he was appointing Rev. J. McCarthy, O.M.I., who had just come to this country from Dublin, Ireland, to be the first parish priest of Winnipeg. Until St. Mary's Church and rectory would be built, Father McCarthy would live in St. Boniface at the Archbishop's residence and say Mass at St. Mary's Academy. George D'Eschambault who lived at the Archbishop's house attended the Mass and offered three hundred louis to help buy Brever's house, should he be willing to sell it. The following March the house was bought for eight hundred and sixty louis. At this time in the settlement there was no currency except Hudson's Bay notes; perhaps that accounts for the French terminology. The Mass said by Archbishop Tache in St. Mary's Academy chapel was the first Mass said in Winnipeg.

On his return from Rome in 1870, the Archbishop went to see the Mother General of the Grey Nuns in Montreal about a permanent arrangement for teachers for St. Mary's Academy. The Mother General refused to accept the school, but agreed to allow her Sisters to remain until the Archbishop could make other arrangements. However, she urged him to procure a community of teaching Sisters as soon as possible, and from 1870 until 1874 she made use of every opportunity to remind His Grace of her desire to withdraw the Grey Nuns from St. Mary's Academy.

Perhaps the fact that the Grey Nuns expected to leave St. Mary's Academy much sooner than they did, accounts for the lack of school records. Their chronicles record that in September 1870 Sister St. Theresa and Sister Hardou�all registered practically the same group of children that they had taught the previous May and June. They mention the arrival of Manitoba's first Lieutenant Governor, Adams G. Archibald in 1870 and that his daughter had registered for French and music at St. Mary's Academy. The isolation of the settlement from the rest of the world tended to promote friendliness and hospitality.

Sister Curran of St. Boniface writing to Mother Ignatia, in Montreal recounts that when parliament was in session, two of its members had dinner every day at the Academy in Winnipeg. She also describes a Mass celebrated in honour of St. Patrick on March 13, 1872, in St. Mary's Academy chapel. Archbishop Taché celebrated the Mass. At its conclusion Attorney General Clarke and others gave speeches. She says that as many Non-Catholics as Catholics, and more non-Irish than Irish were there, and the reception the Archbishop held after was like a party for the whole village.¹

The Sisters of the Holy Names took over the administration of St. Mary's Academy in 1874. They were welcomed by the Grey Nuns and the people of Winnipeg almost as if they had come to found a school. As a matter of fact, most historians ignore the Grey Nun foundation entirely and write as though St. Mary's Academy opened in 1874 under the Sisters of the Holy Names.

¹"Les Chroniques des Soeurs de la Charité," op. cit.

CAPT R 11

PROGRESS IN MANITOBA FROM 1870 TO 1874

The Sisters of the Holy Names came to Manitoba in the middle of a period of rapid change. In 1870 the fur trading, Red River settlement became the province of Manitoba and entered Confederation. The province represented the settled area of the time, roughly speaking, the Red River valley, Riverston to Forton, north to Boundary Park on the north side of Winnipeg Beach and from Whitesouth to Gladstone and Clearwater, a matter of one hundred and fifty miles by one hundred and five miles or 15,750 square miles.¹

The little province was isolated from the rest of Canada; St. Paul was the nearest city, a distance of four hundred and fifty miles, travelled in all-wooden carts; St. Cloud was the nearest railway station. In 1870 the only boats making regular trips belonged to the Hudson's Bay Company. For the citizens of Winnipeg there was no regular travel either by stage or boat. Mail was brought in once a week from Pembina. In 1869 the Red River Settlement was still part of the Hudson's Bay Company's

¹ V. W. Jackson, "Manitoba Observes Two Birthdays", Winnipeg Free Press, Saturday, May 17, 1941.

grant; by 1870 it had been the centre of the Riel Rebellion and by the Manitoba Act it was made part of the Dominion of Canada. The year 1871 was eventful; the first session of the Manitoba legislature was held; the best river craft were replaced by the Hudson's Bay Company's boat, the International, and other smaller craft; the first party of immigrants arrived in the settlement; the first public school under the new system was opened; Grace Church was built. Holy Trinity had been built in 1868, the first St. Mary's Church in 1872. The Free Press put out its first edition November 9, 1872. This was not the first newspaper, but it is the only paper of that time which is still in existence. Winnipeg became an incorporated city by an act of the legislature November 3, 1873; January, 1874 the first elections made Frank P. Cornish Winnipeg's first mayor. In 1869 Winnipeg was a village of less than one hundred people, in 1874, it was a city of five thousand.

Complaints in the local papers in the early part of the decade from 1870 to 1880 indicate the isolation of Manitoba from the rest of Canada.

Reporting the arrival of the Selkirk, the Manitoba

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Mrs. Lester says: "I have just returned today morning, she met more difficulty getting over a couple of the roads, but with this exception she made a very successful trip." The Manitoba News Letter complains about the bad state of the roads and the mail carrier's practice of lighterizing his load by leaving some of the mail at the side of the road until his next trip. In February and April of the same year it complains that no mail had reached the settlement for two weeks.² The announcement, "no telegraphic news to-day, wires down somewhere", frequently took the place of the front page column of "telegraphic" news.

The Manitoba Gazette and Trade Review ran a regular column, "A word to the immigrant". In one issue it said succinctly: "Bring a wife. There are very few girls to spare in Manitoba." The next edition advised: "Bring livestock and farm implements, as many as you can carry over the prairie between here and Moorhead."

¹

Manitoba Gazette, May 1, 1872.

²

Manitoba News Letter, Feb. 3, 1871.

Ibid., Feb. 25, 1871.

Ibid., April 22, 1871.

³

The Manitoba Gazette and Trade Review,
March 16, 1872, March 23, 1872.

The Free Press reporting that the Cheyenne had arrived with four barges said: "Seven days from Scorehead was the Cheyenne's time. There is fully three feet of water in the rapids."

The first census taken in 1870 after the formation of the province showed a population of 11,363; 1,405 of whom were white, 553 Indian; 5757, French half-breeds; 4033, English half-breeds. The Roman Catholic population numbered 5,247; the Protestant, 5,716.¹

Historians of this period, and the accounts of those who lived in Winnipeg at this time, agree that the settlers in the isolated province were friendly and neighborly. Their loyalties were to their church, to the Company, to the settlement, rather than to France or England, so that there was not the nationalistic cleavage in opinion and social life that the census might suggest. As a matter of fact, the federal government feared this lack of national spirit and was eager to have the new province linked by rail with Eastern Canada, lest Manitoba be tempted to join the United States, its neighbor and the provider of many of its needs.

¹
Alexander Begg, History of the North West, Vol. II, p. 30. 337.

The later "fights" between French and English, Catholic and Protestant, which developed out of all proportion at the time of the Manitoba School question, came with the immigrants.

The story of Manitoba, of Winnipeg and of St. Mary's Academy in that decade, was the story of transportation and the coming of settlers. As transportation changed and improved, more and more people came West to Manitoba, settled in Winnipeg, many of whom sent their daughters to St. Mary's Academy.

System of Education in 1872

Before 1870, the schools in Assiniboin were all private schools, most of them associated with a parish or church. After 1870, they became public schools, though most writers refer to them as "separate schools." St. Mary's Academy was one of those "separate" public schools. Some historians write of the Manitoba Act of 1870, as if it established a new system of education; in reality it accepted the existing schools, but made them public schools. This meant little change in the settlement. The province took over the parish or church-

supported schools. In practice, the thirty-three church schools were now to receive government support; the twenty-four new electoral districts were to become school districts, twelve of them Roman Catholic, twelve, Protestant. Each system was independent of the other.

Actually the government had no choice about what measures it would take to provide schools for the isolated, newly-created province. Most of the schools were church schools, the rest were private schools which lacked stability and permanence. It was difficult to secure teachers. In the Roman Catholic schools most of the teachers were members of teaching orders. The Protestant schools were directed by clergymen and taught by teachers they had brought in from outside the province. In 1877 only three out of the thirty-six Protestant school teachers were natives of the province. The inspection of schools was conducted almost entirely by clergymen until 1883.¹

1
S. E. Lang, History of Education in Manitoba, Vol. 20, Section I, "The Prairie Provinces", Part II, Canada and Its Provinces, ed. A. Shortt, A. G. Loughty, Toronto: Blazey Brook and Co., 1914, p. 424.

From its very beginnings, Manitoba as had a teacher shortage problem. In 1870 the only teachers available were in the private and church schools. However, the Free Press editor who wrote in 1874: "The most prominent defect in our public schools is the lack of thoroughly qualified and experienced teachers,"¹ might well be writing of Manitoba's country schools in 1952.

The English-speaking population increased rapidly on account of immigration from Eastern Canada and the Protestant schools soon outnumbered the Catholic. By 1876 the Roman Catholic system² had twenty two schools, the Protestant, thirty.

Winnipeg, like St. Mary's Academy was in existence before 1874, but like it, most of its history dates from that time. In Winnipeg, in November, 1874, after much controversy roused by citizens who feared increased taxes, a bill for the incorporation of Winnipeg as a city finally passed the legislature; but it was not until 1874 that the first elections were held and the organization of city government complete. The Grey Nuns opened St. Mary's Academy in 1869, but it was not until

¹ Free Press, October 6, 1874

² Lang, op. cit., p. 427

1874 that the Sisters of the Holy Names took over the administration. Nineteen seventy-four can therefore be looked upon as an anniversary year for both Manitoba and the city's. None of Winnipeg's present day schools except St. John's College and the Academy are as old as the city.

In his Introduction to the History of England^I, Douglas Jerrold states that "History properly undertaken is the record, not of what has happened, but of what has mattered. An effort has been made in this chapter to select only those events which have mattered as far as St. Mary's Academy and education are concerned.

1.

Douglas Jerrold, An Introduction To The History of England, p.II. London: Collins 14 St.James Place, 1949.

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FOUNDATION AND WORK OF THE SISTERS BEFORE 1874

A quarter of a century before St. Mary's Academy's story began, three young girls stirred by the lack of education in the Quebec countryside initiated a courageous undertaking. In the little village of Beaupreuil, they founded a community of Roman Catholic teaching sisters, the Sisters of the Holy Names of Jesus and Mary.

Most Rev. Ignace Bourget, the Bishop of Montreal, had hoped to induce sisters from Versailles, France, to come to Canada; these three young ladies planned to join them. However, the French sisters were short of subjects and unwilling to open houses so far from their mother house. When this enterprise did not materialize, Julie Eurocher, Melodie Lafresne and Henricette Cere, the prospective postulants, at Bishop Bourget's suggestion and under his guidance, founded a new community of teaching sisters.

On December 8, 1844, the foundresses of the Sisters of the Holy Names of Jesus and Mary, now Sister Marie Rose, Sister M. Agnes, Sister M. Mageline, were allowed to pronounce their vows, and

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their little institution was granted canonical approbation. Even before their own period of training was finished, others had joined them. The following year some of the sisters were sent to Montreal; there they lived with the sisters of Providence and took teacher-training classes at the Sisters of the Christian Schools.

So far the story is typical of the humble beginning that marks so many religious foundations; but one of the things that make this story read like a fairy tale is the incredibly fast growth of the little congeration, another, is the zeal and courage of the early members. In 1853, just fifteen years after the foundation, when there were but seventy-three professed sisters, Bishop Blanchet of Oregon, appealed to the community for teachers to open schools in Portland. On September 12 of that year twelve sisters sailed from New York; they travelled by way of the Panama Canal and reached Portland, Oregon, October 21, thirty-five days later. The school established by these sisters was the first school in Oregon; from it the sisters went forth to open others in quick succession. To-day there are schools conducted by the Sisters of the Holy Names in every state

along the west coast, in number there are seventy-two institutions--but they vary much in kind, three well-known colleges, one of which grants degrees in education as well as in Arts, Science and Music; one is an orphanage, the others are elementary or high schools, either boarding or day schools, but all continue in some form the work begun by the twelve pioneer sisters in 1859.

Nine years later five Sisters of the Holy Names were on their way to Key West, Florida, in answer to an appeal from Bishop Veret of Savannah, Georgia. They set sail from New York, October 15, 1868 and almost immediately ran into a violent storm. After nine terrible days they were delighted to reach Key West, even though they discovered the house destined for them had served as a barracks during the Civil War, and after the departure of the soldiers had been used by bats which occurred in Key West. Like all pioneer-teachers they did many things besides teach. Soon after their arrival the island suffered an epidemic of smallpox. The Sisters left their convent to nurse the victims whom most of the population feared. During the Spanish American War in 1898 the boarding school became a temporary hospital. Four

urses were brought in from Washington, D. C. and the Sister-teachers became their assistants. In 1852 the Sisters of the Holy Names have two boarding schools and five day schools in Florida. They are situated in Key West, Tampa and Clearwater. The Convent of Mary Immaculate in Key West has the distinction of being the oldest school on the island.

Six years later, Archbishop Tache of St. Boniface made his way to Montreal to ask the Sisters of the Holy Names to supply teachers for St. Mary's Academy in Winnipeg. Perhaps the success of the Oregon missions in the western United States and southern missions in Florida, helped make the sisters willing to try a foundation in western Canada. In any case, the community promised Archbishop Tache that they would send four sisters to Winnipeg. In a letter to Mother A. Stanislas, the Superior General, Archbishop Tache admitted that the school was not an asset materially, but that there was good to be done. ". . . Une fondation qui n'offre certainement rien de brillant, pour le moment, mais il y a du bien à faire."¹

¹ Archbishop Tache, Letter to Mother A. Stanislas, Superior General of the Sisters of the Holy Names. Letter in the Archives of the Mother House, 1430 Mount Royal Boulevard. Copy in Appendix, p. 152.

It is almost unbelievable, though nonetheless true, that the small and newly-founded community took on such tremendous tasks. A trip to Oregon in 1859, to Key West in 1868, or to Manitoba in 1874, was to say the least an adventure; to take up residence was tantamount to exile.

To-day, the even more distant missions of the Sisters of the Holy Names in Basutoland, Africa, do not offer the material hardships that the early western American foundations did. The sisters travel by boat or clipper; the mails reach their convents regularly; in case of serious illnesses or other emergencies, they are a matter of hours by air from Johannesburg.

Sisters of the Holy Names Come to Winnipeg

The four Sisters appointed to the Red River settlement were Sister John of God, the superior and teacher; Sister M. Florentine, teacher, Sister M. Electa of the Sacred Heart, music teacher and Sister M. Clie, the housekeeper.

Archbishop Taché had arranged that the sisters travel at the same time as Father Lacombe, the veteran missionary of the west. At that time it was not customary for women to travel alone. Kenneth M. Haig in Brave Harvest, describes the scene at the railway station when Cora Hind and her aunt arrived in Winnipeg in 1882.

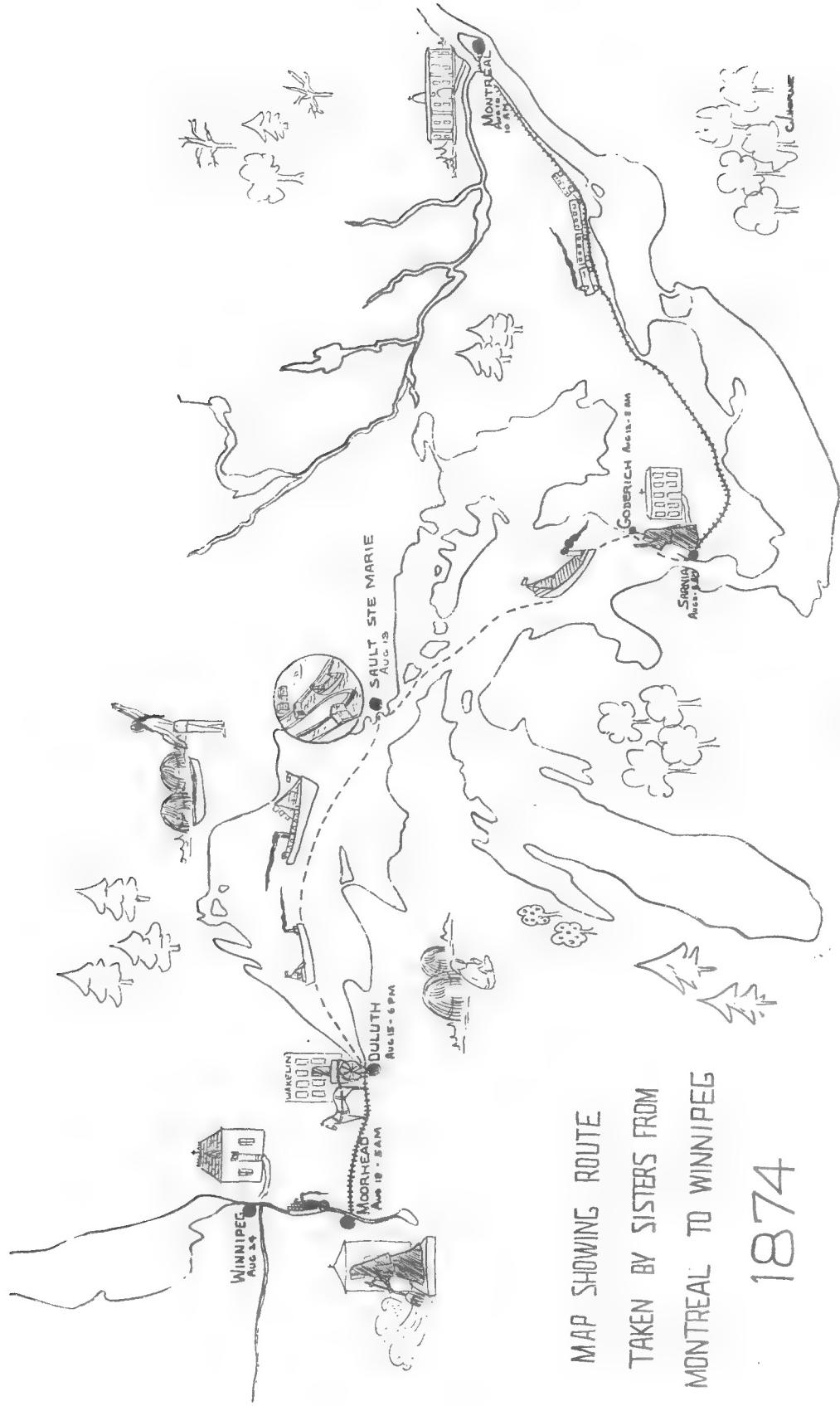
she said that the whole seven thousand people in the city seemed to have assembled there and the fact that Iora and her aunt were travelling alone aroused much comment and interest.¹

Monday, August 10, 1874, was the day set for the departure of Sister John of God and her companions. Just before ten o'clock in the morning the sisters at the Mother House in Hochelaga on the St. Lawrence water front were coming from all parts of the big convent to the entry to bid godspeed to the four who were to leave for far-distant Winnipeg. Sister Florentine's two sisters, Sister M. Josephine and Mother L. Stanislas, the Mother General, went to Bonaventure station with them to bid them a last good-bye.

All that day as the train carried them towards Barnia, their first stop, the sisters, though happy and filled with the spirit of adventure that animates all those who volunteer to do work on the far missions, were in spirit in Hochelaga. They reminded each other that the sisters in the Mother House were in the chapel, or at recreation, or in the refactory. Towards evening when the porter began hanging the curtains and making up the berths, they longed for the privacy and solitude

¹ Kenneth G. Hall: Brave Harvest; Toronto: Thomas Allen Ltd., 1925, p. 12.

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MAP SHOWING ROUTE
TAKEN BY SISTERS FROM
MONTREAL TO WINNIPEG

1874

FIGURE 2

of Bernia a.

At eight o'clock Tuesday morning they reached Bernia where Sister M. Clotilde and Sister M. Conception open the Holy Names convent set there. Sister Clotilde is still living; in fact she has reached the age of one hundred and four. She lives at the Mother house, now on the slopes of Mount Royal in Outremont; her mind is clear, even though her body is frail and she loves to talk of the "good old days".

From here on the missionary sisters talked less and less of Hochelaga and more and more of Winnipeg. That August day in Bernia convent was a happy one; as it drew to a close, in the early evening Sister John of God and her three companions once more said goodbye and boarded the steamer, Ontario, which was to leave at eleven o'clock. The next morning was beautiful, at about eight o'clock after sailing all night the Ontario passed Odorich which is about sixty-four miles from Bernia. The sisters admired the buildings on the sandy hills of the little town, but soon there was nothing but the sky and water of Lake Huron to admire, but they were enough on that lovely morning. At lunch the sisters met two gentlemen from Winnipeg,

Mr. D. Caver, a lawyer and R. J. Voucher a merchant; both were friendly and promised the missionaries a warm welcome in the Red River Settlement. A little later the boat passed Lincoln and two English ladies insisted on talking to the sisters just at that time so they could not see much of the pretty little town. Soon after overcome by sea-sickness, the four sisters hurriedly made their way to their cabin. By evening the Ontario was ninety miles from Sarnia, during the night it would pass Southampton, but at least four of its sea-sick passengers had lost their former seat and interest in the towns along the way.

Thursday Sister John of God and Sister Electa were unable to leave their cabin, but Sister Florentine and Sister Elsie were once more good travellers; they had breakfast and were ready for the day's adventures. At nine o'clock they eagerly leaned against the railing interested in what they could see of Bruce Mines. Someone pointed out the location of the copper mines, but they were more interested in the workmen's homes which they thought wretched and pitiful. They watched the boat leave Lake Huron and enter St. Mary's River. This part of the trip was very beautiful; the scenery

was varied, little islands, rocks that rose unexpectedly out of the river, sandy hills, a picturesque country-side, all added to the charm. At two o'clock the Ontario passed the Chicopee which had the honour of listing among its passengers, the Governor General, Lord Dufferin. There was great excitement aboard as the cannon was prepared for the salute in honour of the Governor General.

Later in the afternoon Father Lacombe pointed out two little Indian tents on the shore and said they were much like those seen in Manitoba. Naturally the Sisters from the East looked at them with a great deal of attention and interest. Sault Ste. Marie was reached at six that evening. The Sisters' first impression of it was disappointing, they saw a group of miserable Indian huts, further on a wretched chapel and rectory of the Jesuit fathers encircled by other small dwellings. One of the passengers remarked that Winnipeg was something like that. It was rather a shock and Sister John of God expressed what the Academy-bound travellers felt when she said that only the prospect of doing good could attract anyone to a place like that. As they entered the canal on the American side and waited for the water to rise, the people on the boat had a better

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view of Great Ste. Marie. The sunset made it almost beautiful; one of the sisters thought the falls resembled those at St. Timothée, Quebec. At eight o'clock that evening the boat entered Lake Superior. Friday and Saturday were spent on this huge expanse of water; the weather was fine, sea-sickness over, and the time went by quickly and pleasantly. The "Ontario" reached Duluth about six in the evening; before the boat docked, some of the passengers asked the sisters to sing the Ave Maria Stella, the age-old hymn of travellers.

Duluth and the trip up the Red River were a better preparation for pioneer minnows than the pleasant cruise on the lakes. As the "Ontario" drew near the shore at Duluth, its passengers could see a large group of Indians of many tribes, and bands of Metis, who had come to meet their old friend, Father Lacombe. These were the first Indians the four sisters had seen at close range. They were intrigued by their dress and impressed by their apparent love for Father Lacombe, but the Indian dialects sounded harsh and grating to their unaccustomed ears.

The Indians were forgotten when Sister John of God, who was a dignified, stately person caught sight of the little wooden cart which was to take them to the hotel. It was much like an Irish jaunting car. Sister M. Alice, a practical person, without much imagination, accepted it as a matter of course, but the other sisters laughed as they thought of the picture they must make and imagined the mausecent in the streets of Montreal had they taken a ride in a similar conveyance. The little cart toiled up hill and finally deposited them at Lakelin House, the best hotel in the Duluth of that day.

In the entry was an old table, five or six chairs which looked as if they had a century of experience behind them and in the corner was the ruins of a sofa. Hardly had the sisters tried the chairs when a smiling young lady rushed in. She had just heard of their arrival; she was Mrs. Jones, formerly Kate Sylby, a former pupil of Hochelaga Convent. Although she did not know these sisters she was delighted to meet anyone from her old school. She invited the sisters to visit her during their day and a half stay in Duluth.

The next day, Sunday, August 16, after High Mass said by Rev. Mr. Cain, A. S. L., they went to call on Mrs. Jones, to visit her husband, and to see her two children. In the evening the Sisters went to church; they had been asked to provide the singing for benediction. Before the service was over, an electric storm of great violence broke out. On the way back to the hotel which was about two miles from the church, many a time they had to wait for a flash of lightning to make sure of their route; there were no sidewalks to act as paths. It was a weary wet tramp that reached the Kakelin Hotel.

Sunday at two o'clock from train windows, they took a last look at Duluth, at the pretty houses built, as it were, on the steps of an amphitheatre, at the dark red soil, and then they looked ahead. The train tracks ran along Lake Superior and there was much beauty to admire. That evening they passed "Pain-boat", more commonly called "Murderer's Corner". The little village was all lighted and appeared peaceful and attractive, but the passengers on the train assured the sisters that "Murderer's Corner" soiced it, that many a deed of violence had occurred in the woods beyond it.

At five o'clock the next morning the sisters

and Father Lacombe left the train at Moorsehead to wait for the boat. Moorsehead was a little village of half-breeds and Indians. Father Genin of Duluth had built a tiny combination chapel and hut that he used whenever he came to Moorsehead, and in which by common consent, most travellers who had to wait for the boat took shelter. Characteristically, the first thing the sisters did on their arrival was to organize for a housecleaning job. Sister Ellie took charge of the work in the house; Sister John of God decided what should be done to repair the Mass vestments and to put the chapel into good order. In the meantime Father Lacombe was busy with his Indian and half-breed friends for whom he held a service in Cree.

That night the sisters had to improvise for beds; they cheerfully and wearily retired only to find that in spite of the afternoon's work that the permanent dwellers of the house-lice and bed-bugs-were still in residence and assisted by their friends, the mosquitoes, attacked from all sides in an effort to oust the newcomers.

At two o'clock on the rainy mosquito-biting, half-dark afternoon of August 19, the international picked up the Moorsehead passengers. The sisters were

THE INTERNATIONAL



-Free Press-

The International, the steamship which served Winnipeg on the Red River from 1862 to December 3, 1878, when the railroad came. Sister John of God and her three companions came from Moorhead to Winnipeg on this boat in 1874.

never got to their cabins; apart from the unpleasantness of a steady drizzle, starched linen caps became limp and impossible in the dampness. What a disappointment when they saw that the cabins were so small that there was scarcely room for themselves, yet they had to keep umbrellas opened to keep off the rain which poured through the roof.

It rained all Thursday; the boat hardly seemed to move; there were so many curves in the Red River; rocks protruded dangerously out of the water; there was nothing to see but the monotony of the plain, the muddy water and the rain. Friday the same monotony, the same slow speed, the same muddy water, the same rain.

Saturday the rain stopped. Everything began to look better, wildernesses began to give way to fields of grain, the sodden umbrellas were closed, the very fact that Fort Garry would be reached that day made the life take on a brighter aspect.

The Red River trip must have been especially trying for Sister Electa who was not very strong. Doubtless, Sister John of God must have worried over the members of her little staff least they would become ill or disheartened even before they reached Winnipeg and their

convent. Sister Florencine and Sister Ellie had been professed members of the community only a year. However, Sister John of God was the stalwart valiant type of woman, upon whom others might lean in times of difficulty. Probably the other sisters did not suspect her disquietude, nor the extra suffering the primitive boat conditions would cause one of her decorous dignified bearing.

Towards five o'clock that afternoon the International passed St. Vital. Father Lacombe pointed out the Grey Nuns' convent; at seven-thirty he was able to show afar in the distance the towers of Fort Garry; St. Boniface Cathedral was next to come into view, and beside it, surrounded by trees, the Archbishop's House, and finally the city of Winnipeg. About eight o'clock the boat docked at the pier on Lombard street.

Father Forget, the Archbishop's secretary welcomed the new workers in the name of the Archbishop. In less than ten minutes they had taken the ferry and were on the St. Boniface side of the river where His Grace, himself, awaited them with Mother Gamel superior of the Grey Nuns' convent and Sister Piset, a former pupil of the Sisters of the Holy Names' Longueil convent.



The travellers were taken to the Grey Nuns' boarding school on Tache Avenue where a heart-warming welcome was given them. The "Le Loup" was sung in the convent chapel for the safe arrival.

The next morning, Sunday, August 23, the sisters attended the high Mass in St. Boniface Cathedral at which Archbishop Tache announced their arrival in the archdiocese. Le Petit, French newspaper of the colony in its September 5, 1874 edition reported His Grace's discourse.

... . Cet été fut un jour de bonheur pour la petite colonie d' Assinibois que celui où il y a trente ans quatre généreuses sœurs de la Charité abordaient sur le côté Est de la Rivière Rouge et y fondaient ce foyer de dévouement qui a produit depuis des efforts si merveilleux.

Et ce doit être aussi aujourd'hui un bonheur pour la province de Manitoba de voir arriver sur le côté ouest de la Rivière Rouge quatre nouvelles religieuses d'une communauté différente, il est vrai mais encore plus spécialement venue que son aînée à la grande œuvre de l'éducation . . .¹

Sister John of God and her companions, but especially Sister John, who liked things done well, was impressed that the church ceremonies and singing in this distant settlement compared favorably with those of the

¹ Le Petit, Sept. 5, 1874.

large churches in eastern Canada; that the congregation, almost entirely Ictis beamed so becomingly. She thought it a pity that the fine building was still without pews. Fire had destroyed the first cathedral with all its furnishings, and as yet Archbishop Tache' and his people held their services in the shell of what would eventually be a fitting church.

The Sisters of the Holy Names stayed with the Grey Nuns in St. Boniface until early Monday morning. Then "the second founders" of St. Mary's Academy, rested after the ordeal of the thirteen day journey, but especially after the Wednesday to Saturday trip aboard the International, and eager to begin their work, crossed the river to Winnipeg and the little building on the corner of Notre Dame West and Victoria.

THE FIRST ST MARY'S ACADEMY



St. Mary's Academy on the corner of Notre Dame East and Victoria Streets. The building to the right was the William Dreyer house and the school to which the Sisters of the Holy Names came in 1874. The second building was erected in 1876. The mud road and the wooden sidewalks are evident in the picture.

figure 4

CHAPTER IV

ST. JOSEPH ACADEMY FROM 1874 TO 1881

On that August morning, seventy-seven years ago, a twenty-seven year old Sister John of God stood on the three-plank wooden sidewalk and looked at the little clap-board building which would serve as school, home and church, at the tiny village beyond, at her three young companions, all of whom were but beginning religious life, did she realize the significance of the task they were undertaking? Did she realize that the work they were beginning would be part of a pattern woven by many individuals? Did she think of this tapestry of the future in terms of the many weavers, those who like Sister M. Ellis, would use sombre shades, those like herself who would use brighter strands, but all who would work on the same design? Did she think of the future at all, as she stood there looking at the little house?

Of course not. The tapestry-worker who sits close to the loom does not see the pattern as it forms, it is only when he leaves his work and stands off a little from it, that he can see the beauty and the sense of the whole. Sister John of God was probably talking to Mother Rosalie, Superior of the

Grey Nun and Sister Rose, who had accompanied them that first morning. No doubt she was too intent listening to such mundane advice as where to procure milk and meat, and how many pupils to expect, to be thinking of such things as patterns and the future.

Any thoughts or dreams of a future St. Mary's Academy that night may have existed must have been dispelled by the appearance of curious children, who were hovering nearby to get a glimpse of the new teachers—pupils of the immediate present.

However, thoughts of the future were not dispelled for long. Six days later in the convent chronicle referring to the nineteen children, twelve girls and seven boys registered that day in the school she wrote, "It is a very small beginning. May the seed grow and later become a large tree whose branches will stretch over the wide prairies of the north-west."

It seems remarkable, but characteristic of her, that she could dream of future convent-schools on the prairies in spite of the little house in the new city, which was in reality an isolated town, of her

terrible trip up the Red, of the small isolated district, of the small registration on that first day of school, of the time-consuming tasks that fill the day of every pioneer, even in spite of the archbishop's warning to expect, "rien de brillant".

Sister John of God herself might have been surprised could she have foreseen that the four sisters of 1874 by 1952 had increased in number to two hundred and fourteen, the one school had thirteen successors with 4,484 pupils.

The number of children registered that first year was one hundred and twenty-six--eleven girls were boarders, fifty of the day pupils were boys. No reason is given in the records for the small number who arrived the first day. Probably harvesting for that year was going on. Regular school attendance was evidently rare for children in the settlement at this time. The Daily Free Press has an editorial blaming parents for their lack of support of the public schools. The article says that six years was the average time the young people of Winnipeg spent in school. Central School's attendance is

iven as an example. For 1875, the school had one hundred and thirty children registered, but only from forty to sixty attended regularly. In December of that year there were forty children at Central School.

The Daily Nor'Wester for January 3, 1875 carried an advertisement for Manitoba College. At that time the College had a registration of thirty-nine students. Elementary students were accepted at the rate of five dollars for a three month term. It seems significant that tuition was quoted per term rather than per year.

St. Mary's Academy has attendance records that go back without a break to 1874. The records of that day are not the coldly efficient typed records of modern times. The names are listed in beautiful handwriting. The very reading of them is fascinating to anyone who has studied the history of the Red River, for so many of the same family names are in both. The record is a reminder that many of the Winnipeg street names come from the early citizens. To mention only those whose family names have

become street names in Winnipeg. Eva and Amanda
Macdonald; Anna Lee Easton; Isabella, Henrietta and
Florence Zimmerman; Laura, Robert, Elizabeth and Anne
Lanctot; Harriet Barber; Angelina Campbell, Julia
and Catherine Ellice; Helen and Lillian Fawcett; Maud,
Liza, Estilda and Grace Irwin; Georgina Rospler; Mary
and Evelyn Olden; Lucy Lusted; Mary Jane, Anna, Lilly
and Elizabeth Moran; Sarah and Jessie McDermott; Alice
and Clara McPhillips; Anna McAllister; Mary Rose;
Eliza Horlitz; Emma Royal; Sarah Rosser; Elizabeth
and Margaret Scott; Isabel and Alice Talbot.

Jane McKay, daughter of Honorable James McKay,
was the first student to register at St. Mary's Academy
in 1872; for a short time she was the only boarder.
In the early days of the academy, it was customary for
each student to be given her number of registration
dating from September 1872. This was an indication of
order of precedence for important occasions. For many
years Jane McKay held the place of honour. Mrs. C. H.
Shannon (Frances Shannon), Jane McKay's daughter, who
attended the second Academy at the Frontenac Hotel says
her family has always been proud that one of their
teachers was the first Academy pupil. Mrs. Shannon's

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daughter, Jean, now Mrs. L. Mhatton, attended the third Academy on Wellington Crescent. Mrs. Mhatton's daughter, Maureen is not yet of school age, but as soon as she is, she will attend the Academy. Pupils of the fourth generation of same family are not yet common at St. Mary's, but three are not unusual. As a matter of fact, the school paper runs as a regular feature, Academy Mother and Daughters.

Memories of the First Academy.

Mrs. W. G. McGill, in 1874, Mary Roche, was one of the twelve little girls who registered on the September day of 1874 when the Sisters of the Holy Names opened their first school in Winnipeg. Mrs. McGill says that she is the oldest living Academy alumna, that she is the only living member of that first class. She has kept contact with St. Mary's; four of her five daughters attended the Academy and until this year Mrs. McGill came regularly to visit her granddaughter, Anne Reynolds, who was a boarder. Most of Mrs. McGill's childhood memories are connected with St. Mary's Academy, for said Mrs. McGill in a conversation with the writer, "we lived on Thistle Street right behind the Academy (now Portage Avenue West) and I spent most of my waking hours there."

"On holidays I often went over to see if I could help Sister Elie. Once I helped her do some quilting and I remember she gave me some of her freshly baked bread. I still recall how good it tasted."

"My family came to Winnipeg in October in 1873. We came from St. Paul, Minnesota, part of a group of settlers Archbishop Tache had organized.

"I was eight years old; I still remember the boat trip up the river. We children had a wonderful time. The boat used to stop to pick up wood and the captain let the twenty-seven children aboard get off; he blew the whistle when the boat was ready. Mrs Betournay and her six children travelled with us. Judge Betournay was already in Winnipeg. The trip took us eight days."

"It was a good time to live. People were friendlier than now, they visited back and forth. There seemed to be plenty of food and no suffering. Of course, things were different. We bought water in barrels for a quarter. A man came around and delivered it. Then my Mother boiled it, some families did not bother, but we always did."

"It was still the time of the buffalo hunts. You could hear the squealing of the cart wheels long before they came into view. They would go to the Hudsons' Bay Company, it was a log building where Hudson Bay House is

to-day. Sometimes the men had been away three months, so it was a big event when the sound of the carts announced their return."

"I remember one year my father bought thirty buffalo skins for a dollar each. Then he got a squaw to come in from St. Vital to make them into coats for us. She did not talk to the family, she sat on the floor and sewed with sinew. We brought her meals to her, at night she went back to St. Vital and came back the next day until she had finished. She made us such lovely warm coats and good moccasins for outside wear."

"You know we used to wear those high kid boots inside. They were nice even if they do look rather funny to-day. At school we had black uniforms, white uniforms for big occasions. May third was one of the big days of the school year. That was Archbishop Tasch's name day. We used to come to the Academy and have us a holiday. We looked forward to May third for a long time. We always had a reception. My Mother used to crawl my hair tight the night before, so that when I combed it out in the morning it would be all crinkly. There were no permanents in my day."

"Archbishop Tasch's feast was a big event in the town, because everyone knew and loved Archbishop Tasch."

He used to call on everyone, Protestants as well as Catholics. Another big day was New Year's Day. My father used to take the whole family in the carriage, that is a double seated sleigh drawn by two horses to go to call on Archbishop Tache. The whole city would be there."

"There was not a building on Portage Avenue then. The three big stores were Cannatyn's, Gerry's and Higgins. At the end of Water Street there was a ferry across the river, but there were many accidents on the river in those days.

"Life was good, everyone seemed to be healthy. But if anyone did get sick there were two good doctors — P. Gauthier and Dr. O'Donnell. Dr. O'Donnell's daughters were Mrs. Champion, Mrs. Waugh's mother, and Ethel, Eileen, all of them went to the Academy."

"1876 was the year of the grasshopper plague. I don't remember much about it, except seeing my mother sweep dustpans full of them up off the floor. There were plenty of provisions in Winnipeg, so the townspeople did not suffer, but I remember my father saying that the half-breeds and Indians had a hard time. Archbishop Tache and Archbishop McCrae held special prayers that year."

"When Jimmy Ashdown first came to Winnipeg, he lived with us. He had a tiny shop on Main Street. When the Lieutenant Governor's wife, Madame Cauchon died, he wanted to go to the funeral and he asked my Mother if I could go with him, to St. Boniface Cathedral so he would know when to sit and to stand. He rented a buggy from Benson's Livery Stable. For me it was a wonderful experience. We were at the end of the funeral cortere."

"School was, I suppose not so very different than it is to-day. But young people have changed. We liked school. The young people of to-day like it too, but they never say they do. We spent all the time we could at the Academy."

"And school was more severe than it is to-day, and, indeed, we were not any the worse for it. I often wonder what Sister John of God would think of the young people of to-day. Sister John was a great believer in discipline."

"Nearly everyone at St. Mary's Academy took piano lessons. On Thursday afternoons we had sewing. We all learned to sew good sensible things first, after that petitpoint and knitting. The Non-Catholics usually had a sewing class as well when Catholics attended Religion class.

"There was no fooling, we were at school to learn. Poor handwritting was not tolerated. I suppose we learned what the young people do today, but we had French extra."

"At school the girls used to play croquet, and walk around for amusement. Father Lacombe used to come to the school sometimes, too. He had many stories of the Indians."

"Jane McKay was in my class and after our First Communion her father, the Honorable James McKay, came and took the six of us out to their home in Deer Lodge. It was a drive of about six miles and we went in a democrat drawn by a pair of Indian ponies. I still can see the log dwelling which seemed so big to me then. Buffalo skins were used as rugs on the floors. But we enjoyed more than anything else going to see the buffalo in the park nearby."¹

Ninety-nine year-old Mrs. Charles Graham of 250 Talbot Street, in 1952 the oldest living Winnipeg-born citizen, the first graduate of the General Hospital (she shared this honour with another St. Mary's Academy pupil, the late Mrs. Todd, nee, Jessie Bullock, when they graduated in 1888). Mrs. M. O. McGill

¹
Statement by Mrs. M. O. McGill, personal interview.

and Miss Mary Fitzgerald are the only living alumnae of the first St. Mary's Academy that could be located.

Mrs. Graham, then Harriet Barber, registered at the Academy on September 1, 1875. There follows her conversation with the writer of this thesis.

"Indeed, this was not my first school," said Mrs. Graham, "I had been to a succession of them. Schools were always opening and closing. My own cousin, Mary MacDonald, held classes in Henry McDermot's house. My father was a great believer in education, he always found a school for me to attend. I remember Miss Pennatyne, Miss Shaw, the Trinity School on Ternus and the one run by Miss Feriss--that was where I had been before I came to St. Mary's."

Mrs. Graham's maternal grandfather was a Logan. He came to the settlement in 1819. At one time he acted as pro tem governor while Miles Macdonnell was away. Logan Street is named after her family; Maple Street, near the present Canadian Pacific Railway Station after the Logan's fine trees.

Like Mrs. McGill, Mrs. Graham says, "They were good times. People today are always talking about how hard they must have been. They were not any worse than today, just different."

"The mud of the early days did not bother us half as much as some people imagine. The wooden sidewalks did a good job. We did not do much more walkin' than the people of today. We may not have had automobiles, but we had our cutters in winter and democrats in summer. To my way of thinking there is nothing pleasanter than a good sleigh ride."

"Even in my day things had changed; why, I remember in the early times my grandmother had to strike out a list of the family's needs almost a year ahead of time. The Hudson's Bay Company would bring in everything required from England. My mother did not have to do that, the Winnipeg stores had all we needed. They brought their goods in by boat up the Red River from the United States."

"I liked St. Mary's right off," recalls Mrs. Graham. "I knew all the Sisters of course, but I liked Sister Martin the best. I used to go to the bank for Sister John of God, the Superior. That was the Dominion Bank, Eddie Armstrong was there then. Some of the girls used to think that because Sister John sent me to the bank, I knew her better than they did. But really I did not. I got no nearer to

Sister John than anyone else. I admired her, I think perhaps I was afraid of her, just a little, you know. She was a fine woman, but when she spoke, you did whatever she wanted, and you did it right away. And she always knew what she wanted."

The second year the Sisters of the Holy Names were in Winnipeg, they had another building erected a short distance from the first; both were used. Mrs. Graham says the new building had classrooms on the first floor and a boarders' dormitory on the second. The second floor of the old building was used for the Sisters' quarters, the first floor ad the chapel, dining rooms for the Sisters and students, music rooms and kitchen.

Mrs. Graham was a boarder in 1876. She says, "I liked St. Mary's, but I hated boarding, I was so lonesome." In 1877 Mrs. Graham went to St. John's College as a day pupil.

"I have always been sorry I did not finish at St. Mary's. The Academy gave a good practical training. I have always thought that it was good training for a teacher, but perhaps that is because Alice Talbot (Mrs. S. P. Matheson) was a good teacher."

"In my day there were two classrooms, one for the Juniors, one for the Seniors. Thursday afternoons we had sewing. Often we Non-Catholics had extra sewing during Religion classes. We always had an organized class, sometimes we wished that we would not, but we always did. It was a good thing too. I really learned to sew while I was at school. I took music from Sister Cornelia, she took Sister Lectur's place when she became ill and returned east."

"We had good times. Winnipeg was so small then, we shared each others joys and sorrow. The Protestants used to go to St. Boniface Cathedral for the really big events. On St. Patrick's day everybody went to St. Mary's tiny church to hear Archbishop Tache and to take part in the celebration after."

"Everybody loved Archbishop Tache. I remember one time he came to our house--you know he visited the Protestants as well as the Catholics. It was a big event in our family. We were all trying to behave so well, when my little brother crawled unnoticed over near where the Archbishop sat, raised his cassock and looked under it. My mother was mortified, but the Archbishop laughed heartily and

as soon filled him."

"Of course it was a big day whenever he visited the school. He looked forward for weeks to his feast day, say 3.¹"

Miss Mary Fitzgerald of 910 Grosvenor Avenue was delighted to talk about her schooldays at the academy.

"I went to St. Mary's in 1879 when I started school. I was there four years when my family moved to Clandebayne."²

"You see, my father owned the Royal Hotel and after it burned down, we left Winnipeg. The Academy was in the frontenac Hotel building when I left, but of course, I remember it better from the second time I was there. That was about 1885; when I returned I was in high school."

"Jane McKay from Deer Lodge was there then. You know she was the Honorable James McKay's daughter. Mary Ryan, perhaps you have heard of Judge Ryan of Portage, well, his daughter was there too. She married Edward Anderson, you know the Winnipeg Electric Anderson. Then there was Mary Woods,

¹ Statement by Mrs. Charles Graham, personal interview.

² Statement by Miss Mary Fitzgerald, personal interview.

They lived just opposite the convent, and some
enchamp. So many of them are dead now."

"What do I remember the best? Perhaps the Music
examinations and the plays. You know for the Music
examinations we had to play before an audience; the
reception hall was always filled. I used to be so
nervous, I could be sure I would not be able to
play, but, of course, I managed. We used to have
ever so many receptions for distinguished people
who came to visit the school. I was in a play
at one of them, with Nellie Condon. Sister Judith
had charge of producing the play, Sister John Lambert
of the singing and the music."

Curriculum, St. Mary's Academy, 1874-1881

When the Sisters of the Holy Names came to
Winnipeg in 1874, St. Mary's Academy was a public
school for boys and girls. The following year
Archbishop Lacombe had Rev. J. McCarthy, D.D.L.,
open a school for boys in the building which is now
the Catholic Central Bureau on Hargrave Street.
It was known as St. Mary's Academy Boys' School until
1880 when three Brothers of Mary from Dayton, Ohio,
undertook the administration of it and renamed it.

Accordingly, St. Mary's Academy was an all-girl school from 1875 until 1915 when Bishop Beliveau asked that boys be admitted to Grades One and Two. In 1950 on account of lack of space, enrolment was again restricted to girls.

The change from a co-educational school to a girls' school in 1875 accounts for a drop of thirty-two in total attendance. Actually there was a gain of twenty-nine girl-pupils.

Advertisements for private schools quoting the cost of tuition and board are as fantastic as advertisements of any other commodity. The prices seem ridiculously low in comparison with the cost of living in 1952.

As St. Mary's Academy was a public school from 1874-1890, the pupils did not pay tuition fees for regular schooling; naturally, they paid for private lessons in art or music. Board and laundry for one term at St. Mary's Academy (September to January) at this time was six dollars! Piano lessons for the term, seventeen dollars and fifty cents; Art, seven dollars. In an advertisement for Miss Periss' school in the Weekly Manitoban,

ay 16, 1972, tuition prices were quoted per term of twenty weeks. Miss Veriss taught English and Drawing for nine dollars a term. Miss Chambers taught Music at fifteen dollars a term. The Little Nor' Wester, January 8, 1875, In an advertisement for Manitoba College quotes tuition for elementary pupils as ¹ five dollars per three month term.

To meet local pioneer conditions, like their predecessors in Oregon and Florida, the Sisters of the Holy Names in Steinbach modified the curriculum then in use in their convents in Quebec.

In the early days of the community, Bishop Bourget had urged the Sisters to train their pupils, "to simplicity of life and action, to silence, to annual work, to neatness, and to polite behaviour", and his suggestion had been incorporated into the curriculum of the institution and made a strong feature of it. The course of study was modeled on that of the Brothers of the Christian Schools, who had trained the first members of the institute. Oral training was then, and is today, regarded as more important than the mere acquisition of

¹

The Little Nor' Wester, Jan. 8, 1875.

²

Sisters of the Holy Names, Cleanings
Portland: Olssa and Prudhomme Company, 1909, p. 24.

knowledge.

The course of instruction used in the convents of the Sisters of the Holy Names began with what was called a Preparatory Course, more like Grade One than Kindergarten. In the elementary school there were six grades--which meant seven years of school including the preparatory year. Secondary education began in Grade Seven, finished in Grade Ten, which meant eleven years of schooling.

When the Sisters of the Holy Names began to teach at St. Mary's Academy in 1874 there were two classrooms, one for what was called the "Juniors" and the other for the "Seniors".

The Report of the Superintendent of Catholic Schools for the Province of Manitoba for 1877-1878 has the following to say about St. Mary's Academy.

The success of this establishment is certainly very remarkable as shown by the reports. The number of pupils is daily increasing, being recruited from families of best positions in Winnipeg and other parts of the province. As in previous years the public examinations have been held with the greatest success. The school opened September 17 and closed July 11, 1878. Instruction is given in both English and French languages. The course comprises six classes.

The subjects listed were Religious Instruction

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In 1883 two of the Sisters from the Academy opened the Immaculate Conception School on Austin Street. From Monday to Friday they stayed at the school, which they regarded as being, "at the other end of the city".¹ In 1885 Sister Florentine with one secular teacher opened the girls' part of Holy Angels' School on St. Mary's Avenue. The Brothers of Mary conducted the Holy Angels' Boys School in the structure which is now used as the Catholic Central Bureau on Balfour Street. The building known as St. Mary's School was constructed in 1904 to house both sections of Holy Angels' School. The Brothers left Winnipeg in 1917 and the Sisters of the Holy Names took over the administration of the whole school. The opening of the Immaculate Conception and Holy Angels' Schools accounts for a slightly lower enrolment at St. Mary's Academy, seventeen less in 1883; twenty-eight in 1885. As better times returned to Winnipeg towards the close of the eighties, and population of the city increased, there was a corresponding rise in the number of students enrolled at the Academy.

Sister Florentine and the Sisters who succeeded her at St. Mary's School used to travel by horse and buggy. The importance of the horse in the lives of

¹"Chronicles of St. Mary's Academy."

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It was the extra cultural programme or the effort to train artistically, ethically, and practically, that characterized St. Mary's.

Specialists were engaged to conduct classes in training at a surprisingly early period.

Major (later Colonel) F. W. Billman was in charge of physical training from 1906 until 1912. Miss Adams Sutherland, the foundress of Winnipeg's Poetry Society, joined St. Mary's faculty in 1903 to teach elocution. She remained until 1926 when she was replaced by Mrs. Jean Campbell who taught at St. Mary's until 1944. Mrs. Campbell was at the Academy when the inter-class drama festivals were begun in 1933. Since 1944 she has been on the faculty of the "Dadys Rutherford Dramatic School" in Vancouver. In writing about St. Mary's Academy, Mrs. Campbell said:

I believe it was a rare student who graduated from the Academy who could not give a vote of thanks, preside at a public meeting, or feel at ease and speak intelligently in any social gathering. Several are doing radio work. The girls learned at the Academy, but I did too. I learned a great deal from the Sisters and the Academy.

Successors to Mrs. Campbell in teaching elocution

1
Letter from Mrs. Jean Campbell, L.T.C.L.,
Jan. 2, 1952.

at St. Mary's Academy have been Mrs. John David MacLeod, Miss Eleanor May Turbie, Miss Irene Bisson, Mrs Ethel Lloyd-Jones, Mrs. Peggy Green, and Mrs. M. Venables.

The following teachers have had charge of St. Mary's physical education since Major Billman's time, Miss E. Gilligan, Mrs. R. A. Roberts, Mrs. G. Russell and Mrs. J. Cuddy.

Mrs. G. Brown (Teresa Roberts) attended St. Mary's Academy from 1882 to 1885. When St. Mary's School opened in 1885, she went there, as she lived in that district. In talking about the Academy, Mrs. Brown told the writer the following:

During sewing class on Thursday afternoons, Sister John of God used to sit in her office and interview the girls who had demerits for that week. Then she would see anyone in trouble or anyone who wanted to see her.

Sister John knew everyone of us well, and everything about us. Sometimes we used to wonder how she knew so much, especially when she sent for someone who had misbehaved on the street or had been rude at home.¹

Modern educators are prone to boast of the recent introduction of guidance programmes into schools. Yet as early as the eighties, the teachers at St. Mary's Academy and doubtless in other schools were using some of the techniques considered fundamental to-day. It is

¹ Statement by Mrs. G. Brown, personal interview

true that they did not have modern testing methods to help them, but they did arrange for students to have access to someone with whom they could discuss their problems, and from whom they could get advice or help.

For the first time the Programme of Studies for the High Schools of Manitoba mention speech training in 1950 and then makes the teacher of English responsible for it. The programme for the elementary schools in 1928 has a section on Oral and written expression, but in 1939 there is no mention of speech work. After that period, some years it is listed, but there seems to be no definite plan for speech training. Teachers are expected to strive to have children enunciate well and to answer in complete statements, but that seems to be all that is required.

Physical Training made an appearance in the public schools after 1890; Major Gillman took the boys for cadet drill, the teachers were supposed to give the girls folk dancing. Physical Education was really organized in the schools in 1923 by Robert Jarman.

Sewing for the girls began in 1903 in the

public schools; Home Economics started after the building of Kelvin and St. John's Technical Schools in 1912.

In keeping with its aim to educate the whole individual, St. Mary's Academy provided classes in sewing, physical education and speech, even under pioneer conditions, not to mention Guidance, which is always part of the Religion Course in Catholic schools. Sewing classes were part of St. Mary's curriculum from 1874; a Domestic Science kitchen and laundry were equipped in 1913.

In 1901 St. Mary's Academy became a private school, but followed the programme of studies set down by the Department of Education for the public schools. It kept those features of its own curriculum which were lacking in the public school course, namely Religion, Sewing, Music, Drawing, and Tiquette. By 1952 all of these except Religion had become part of the programme of studies for the Manitoba public schools.

Some of the girls attending the Academy were resident students on account of the difficulty of travelling and on account of the lack of schools in

the West. However, they were boarders solely because their parents wanted them to receive the extra training and discipline given to students who lived at the convent. The attitude towards boarding schools was very different then than it is to-day, it was more akin to the European attitude which regards boarding school training as essential to a young lady's education.

The day and week-ends were planned to give the boarders extra character and social training. They had regular reading hours, special sewing classes, letter-writing periods, at the end of which they submitted their letters for inspection as to form, and hand-writing, weekly choir practices, organized games and recreation periods. Although in Winnipeg of that day there were not many cultural opportunities, records show that the sisters made the most of whatever was offered, and either accompanied the students to concerts or lectures or arranged to have them suitably chaperoned.

A special edition of the Le Metis, June 24, 1875 describes a concert held in St. Boniface Cathedral which St. Mary's Academy students attended. Archibishop Bourget and people of Montreal had sent

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an organ to Archbishop Nicaé on the occasion of his silver jubilee. This was the first pipe organ in Western Canada. To celebrate its installation, outstanding musicians of Winnipeg and St. Boniface presented a concert in the Cathedral. Archbishop Forget sent Father Poulin to present the organ and along with him a young priest, Rev. G. H. Hicks, who had a remarkably fine voice to help with the concert. The army band leader, Captain W. Walker, took part, Rev. M. Hughes of St. Boniface College was the organist. The Metis had the following to say about the concert:

L'église avait reçu pour l'occasion une installation spéciale. Dans le choeur se trouvaient les sièges réservés pour les invités et les notabilités. Sa Grace l'gr. L'Archevêque occupait le fauteuil du centre et à ses côtés on distinguait de nombreux du clergé, Madame Morris, femme du Lieutenant Gouverneur, le juge en chef de Winnipeg, les juges de la Cour Supérieure, la faire de Winnipeg, les présidents des sociétés nationales, les officiers de la garnison, plusieurs personnalités politiques, les chefs d'administration et une foule de dames en brillante toilette. Les élèves des Pensionnats de St. Boniface et de Ste Marie de Winnipeg occupaient les galeries latérales.¹

Le Métis prints the programme in full with the names of all those who took part. The programme which the Free Press reported as being "ambitious

and a musical treat" was as follows according to

Le Jésis:

1. Grande Marche de Tourned
2. La Mélodie, grand chœur (Lambillotte)
3. Justus, duo (Lambillotte)
4. In der Natur (stabat de Rossini) chœur et solo
5. Solo de corset
6. Cantique du Sacré Coeur de Jésus (musique d'Antoine)

Deuxième partie--le corps de musique du collège St. Boniface

1. Triomphe victoire (Smith) chœur et solo
2. We Wish You (Hilliard)
3. Sanctus de Haydn (Messe Impériale) grand chœur
4. Magnificat (plain chant harmonisé)
5. God Save the Queen

Mr. Kress after noting that the concert and "a musical treat" describes with a good deal of humour the return of the Winnipeg guests in the rain, especially the gentlemen's efforts to help the ladies in all their misery down the slippery banks of the river to the ferry and to protect them from the rain.

School life was not all serious, tally-ho, picnics and outings of various kinds broke the monotony. Both the Grey Nuns' Chronicles and St. Mary's Academy record a picnic held on Archbishop Taché's grounds in 1860. St. Mary's

cademy students had been invited to visit the
newly constructed St. Boniface College building.
To their delighted surprise the Grey Nuns had
prepared a picnic party for both schools on the grounds
of the archbishop's house.

THE NORTH WEST 1870-1881

Alexander Legge in Ten Years in Winnipeg and
Alberta, & Co. shows that despite the lack
of railway connection, the federal control of natural
resources and custom duties, Winnipeg and Manitoba made
remarkable progress from 1874-1881. Settlers came
in thousands, even though immigration officers along
the American railway lines offered three inducements to
travel in the United States. In summer, the route was
not taken by the Sisters described in Chapter III, over
the lakes to Duluth, by rail to Moorhead, up the Red
River to Moorhead and from there by stage to Winnipeg.
By the end of 1879 for two hundred and fifty miles
out of Winnipeg there were farm houses and cultivated
fields; by 1880 Winnipeg had a population of at least
one thousand.

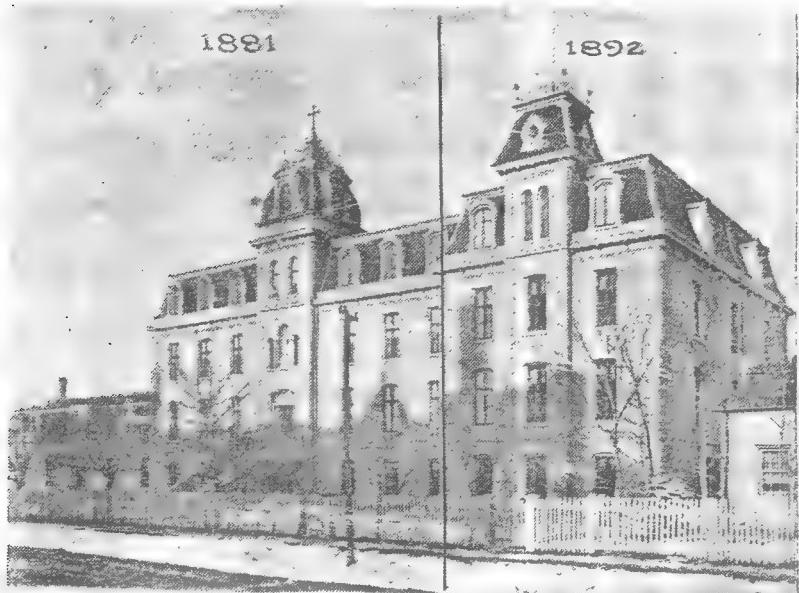
Newspaper, records, histories of this period de-
scribe the enthusiasm, zeal and pride of the people of
Winnipeg for their city. Amid the rapid changes going
on outside the convent, school life at the Academy pro-

¹ Legge, History of the North West, Vol. II p. 388.

² Williams, etc. etc. p. 118.

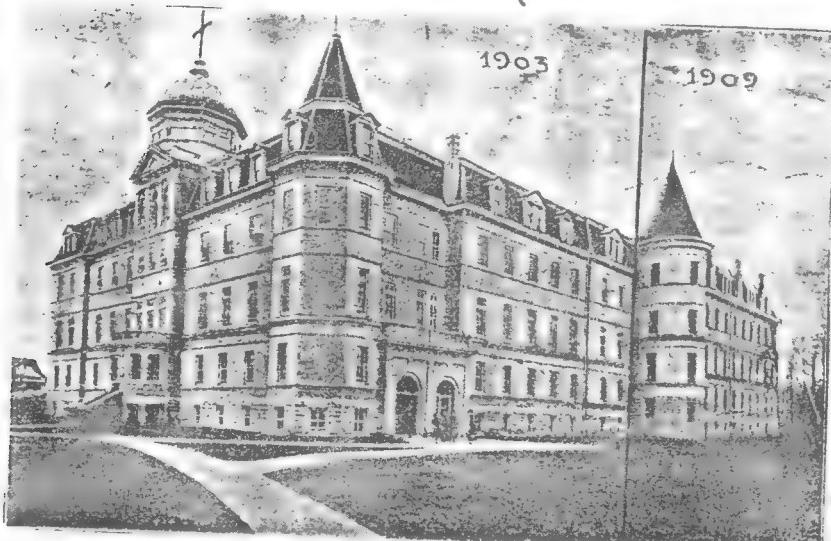
SECOND AND THIRD ST. MARY'S

SECOND ST. MARY'S



Second St. Mary's Academy built in 1881 between the two former buildings, shown in the picture, page 44. The building was joined to the small structure to the left. Wing built in 1892 on the right of the picture. This building became the Frontenac Hotel, Notre Dame.

THIRD ST. MARY'S



Third St. Mary's Academy, Wellington Crescent, built in 1903.

ceeded with its regular routine; but, as the city and province grew, the number of students increased. At the end of 1871, the 1874 faculty of four had become a staff of eleven, the student body of one hundred and twenty-five had become one of two hundred and twenty-six; the number of boarders had increased from eleven to sixty-eight.

Sister John of God and her companions had arrived in Winnipeg in time to see it as a frontier town, and to witness its beginnings as a city. About a month before their arrival, July 3, 1872 the Free Press had issued its first daily paper.¹ 1875 Winnipeg sold its first bonds and contracted for the laying of sewers. A steam ferry made its appearance on the river between St. Boniface and Winnipeg the same year. This was not itself an event of lasting importance, but it is an indication of the efforts of the people to improve local conditions.

August 30, 1870, a second building to supplement the little clapboard house, known as St. Mary's Academy, was completed. A picture of it is shown on page 77; the building to the right was the foundation house. The Academy Chronicle mentions the completion

¹Hals., op. cit. p. 22

of the new building as if it were a temporary arrangement or an annex. Practically, the second building has never been regarded by either former students or teachers as the second Academy, but only as part of the first.

October 21, 1873, an event took place which was a harbinger of the great wheat future of Winnipeg and Manitoba. The first shipment of wheat left the province. Mr. H. C. Steele of the Steele Griggs Company, Toronto, came to Winnipeg via the St. Paul railway and lumber wagon in search of seed wheat. The wheat crop in Ontario had been a failure. Millers declared Manitoba best for milling and Ontario farmers wanted some for seed. Mr. Steele wanted seed wheat and he wanted it quickly as river navigation might close any time. Higgins and John, general merchants undertook the task of gathering all available wheat. They managed to get eight hundred and fifty-seven and one sixth bushels. It was weighed, sacked and on its way within a week. It went by boat and rail to Duluth and then by boat to Toronto. Twelve farmers furnished wheat, some of it weighed sixty-four pounds to the bushel. It brought eighty cents a bushel, but the freight cost

thirty-five cents a bushel.¹

The next year, 1877, the University of Manitoba was founded. Honorable Alexander Morris, the Lieutenant Governor, persuaded the three existing colleges, St. John's, (1820) St. Boniface, (1818) and Manitoba (1871) to combine to form the University. The University began as an examining body, but in 1874 it became a teaching body as well. Archbishop MacRory was its first chancellor.

December, 1871, the first train from St. Paul via Pembina reached St. Boniface--there was no bridge to Winnipeg. This marked the end of Winnipeg's quasi-isolation. The mail began to travel by train; the first bags left Winnipeg, January 9, 1872.

In 1879 a new school act was passed by the Manitoba Legislature to provide for more schools. Under it the Lieutenant Governor was to appoint a Board of Education, of whom, twelve were to be Protestants, nine, Roman Catholics. Alexander Begg who lived in Winnipeg at this time says,

This board of Education worked in harmony for many years, and though on both sides zealots raised objections from time to time, the cause of education was considered to be in competent hands by the majority.²

¹ ibid., 22.cit.p.22

² McWilliams, op. cit. p. 123

² Begg, History of the North West, Vol. II p. 394.

July 20, 1881 the first train came into Winnipeg over the Louise Bridge, the bridge that the people of Winnipeg built at their own expense (\$200,000) to make sure that the railway would pass through their city. March 21, 1881, Manitoba's boundaries were extended and she increased in size from a mere dot on the prairies to the "Pro-Sage Stamp" province.

August 6, 1881, the Marquis of Lorne, the Governor General of Canada, inspected the new building which was to become St. Mary's second home. A picture of this building appears on page 75. As may be seen, it had been built between the two former structures and was joined to the one on the right. The old foundation house was to be used for a house for Mr. Poitras, head of Academy maintenance. The Chronicle has the following to say about the Governor General's visit.

Our new building, which is not yet finished, already has flags flying from its roof. His Excellency, the Marquis Lorne, the Governor General has deigned to honor us with a visit. A large number of citizens were present at the Academy for His Excellency's visit. His Excellency inspected the whole building and congratulated us over and over again on its structure!

August 30, 1881, when the building had been completed, the ceremony of blessing took place amid a

Great Hall of Manitoba--Archbishop Pache officiated.
Architects: Lynch of Toronto & etc.

This 1881 was the year that marked the expansion
of school, city, province--a new building for the
Academy, a new railway bridge for Winnipeg, new
boundaries for Manitoba.

ST. MARY'S ACADEMY FROM 1881 TO 1903

The second period in the history of St. Mary's Academy from 1881-1903 was a time of fluctuating fortunes, a time of stress and strain, and yet a period of steady growth for both the city of Winnipeg and the Academy.

The second Academy had been built in 1881 at the time of the land boom. The spring flood of 1882 had swept away many a hope for quick riches and put an end to land speculation. Poor crops; the province's quarrel with the C.P.R. over railway charters; the refusal of the Dominion Government to allow Manitoba to grant all in its borders charters for the building of railroads; the Saskatchewan rebellion, all contributed towards causing a period of depression.

However, good times returned with better crops. After 1890 railway branch lines were built in many parts of the province except the north. The campaign for settlers for the west inspired by Clifford Wilson in 1896 brought in thousands of settlers, many of them Americans, who were experienced farmers. Prosperity gradually returned to the province.

In 1870 St. Boniface, Manitoba, was considered one of the leading business and rail centre of the west. All roads lead to Winnipeg; all railway lines passed through it. No one could go east or west in Canada without going through Winnipeg. Thousands of houses had sprung up within the area bounded by the rivers and Lambside Street then on the prairie's rim. The business section of the city ran from Jerry Robinson's store to Higgins Street. The population was nearing the 40,000 figure.¹ By 1903 Winnipeg was experiencing another boom and spreading out in every direction.

The pattern depicting the story of St. Mary's Academy that Sister John of God and her three companions had started to weave in 1874 was taking shape by the beginning of the second period in 1901. The original weavers had been joined by other workers over the course of the years, but by the end of the period in 1903, their own places had been taken by others.

Sister Electa, St. Mary's Academy's first music teacher, became ill in 1878, four years after her arrival in Winnipeg. When it was discovered that she had contracted tuberculosis, she was sent to Montreal

¹ "Old Winnipeg Then and Now," Winnipeg Free Press, Saturday, Dec. 31, 1929, p. 21.

In the hope that rest and the change frontier life would help to cure the disease. She died almost a year after she left Winnipeg.

Sister Florentine after fourteen very busy years in Winnipeg, returned to Montreal.

Sister M. Ellis who for twenty-one years had performed a multitude of household tasks which enabled the teaching Sisters at St. Mary's Academy to devote more time to the work of education, became ill in 1895. The doctor's suggestion that change of climate might help her regain her health proved wise, for Sister M. Ellis rendered valuable service in various convents in the Province of Quebec for another twenty-seven years.

Sister John of God, St. Mary's Academy's first Superior left Winnipeg in 1888, the year the trans-continental railway was completed. The period of depression was coming to an end. Winnipeg was emerging from a frontier town, a city-in-name to a city-in-reality. This was, however, by no means the last time that Sister John of God was to see Winnipeg and the Academy.

Like all religious institutions, St. Mary's Academy is the communal achievement of many persons.

and in one sense it is an injustice to honor particular names from the past or particular people in the present. All contribute to the pattern. No individual is essential to the work. All can be replaced, at times the successors are less effective, but the work goes on even though the pattern be less striking. The Sisters at the Academy realized this, as they bade farewell to one after the other of four Sisters, who had been the first of their religious family to come to Winnipeg.

But Winnipeg's old families, the first citizens of the incorporated city of 1874 and those who had watched St. Mary's Academy grow with the city of Winnipeg, felt keenly the departure of the first four Holy Name Sisters.

St. Mary's Academy's new building made it possible to accept more boarders and to increase the number of classrooms. In 1881-1882 sixty-eight boarders registered, twenty-eight more than the previous year; the total number of pupils was now one hundred and twenty-six, a gain of fifty-two. The usual problem, the shortage of teachers, was intensified that year by an extraordinary amount of sickness among members of the faculty.

In 1880 two of the Sisters from the Academy opened the Immaculate Conception School on Austin Street. From Monday to Friday they stayed at the school, which they regarded as being, "at the other end of the city".¹ In 1885 Sister Florentine with one secular teacher opened the girls' part of Holy Angels' School on St. Mary's Avenue. The Brothers of Mary conducted the Holy Angels' Boys School in the structure which is now used as the Catholic Central Bureau on Carrigrave Street. The building known as St. Mary's School was constructed in 1904 to house both sections of Holy Angels' School. The Brothers left Winnipeg in 1917 and the Sisters of the Holy Names took over the administration of the whole school. The opening of the Immaculate Conception and Holy Angels' Schools accounts for a slightly lower enrolment at St. Mary's Academy, seventeen less in 1883; twenty-eight in 1885. As better times returned to Winnipeg towards the close of the eighties, and population of the city increased, there was a corresponding rise in the number of students enrolled at the Academy.

Sister Florentine and the Sisters who succeeded her at St. Mary's School used to travel by horse and buggy. The importance of the horse in the lives of

¹"Chronicles of St. Mary's Academy."

the citizens of the west in the eighties no doubt prompted the Acade'my Chronicler for 1884-1885, to consider worthy of record the gift of a horse. She writes for June 19, 1885: "Mr. William Shannon of Westbourne, Manitoba, the father of four of the boarders gave us the magnificent gift of a horse".

After twelve years at St. Mary's Academy, Sister John of God was recalled East in 1876. Sister M. of the Rosary replaced her for a year, then Sister M. Martin of the Ascension who had come from the east to help the original four in 1875, became superior. Sister M. Martin, it was, who in 1892, had a wing added to the east end of the Academy. After 1890 there had been an increase in the number of pupils which necessitated the building of the wing. The addition has been marked in the photograph on page 75.

In August 1877, Archbishop Taché asked the Sisters of the Holy Names to make arrangements to conduct classes for normal students the following year at the Academy. From 1862 the Grey Nuns had been teaching the Catholic normal students in the St. Boniface boarding school. The records regarding the part St. Mary's Academy played in normal school training for the two years before Education Act of 1890 are not definite, but it would seem as if the classes

taught by the Sisters of the Holy Names were either for English-speaking students or classes in the teaching of English.

Sister Martin left St. Mary's in 1893; Sister Leontine who had first arrived in Manitoba in 1876 became superior for a year. By 1895, the Community of the Sisters of the Holy Names had become so large that it was decided to divide it for administrative purposes into seven provinces. Sister John of God had come to Winnipeg to be St. Mary's Academy's first superior, now she returned as the first Provincial Superior for the Manitoba convents. In 1895 the Sisters of the Holy Names were teaching in convents in St. Pierre Jolys, Linden Lake, St. Jean Baptiste as well as at the Immaculate Conception School, St. Mary's School and the Academy.

Mother John of God's return to Winnipeg coincided with a difficult period in the history of St. Mary's Academy. From its pioneer beginnings in the four room cottage, St. Mary's had long been accustomed to its position as one of the foremost schools in the city and to a friendly relationship with people of all faiths. Naturally, the years that the Manitoba School Question was kindling bitter feelings, was a time of

With address and return at the Academy.

The fact that Canada's Governor-Generals seldom visited Winnipeg in the early days without attending a formal reception at St. Mary's Academy is some indication of the Academy's position in the city. The newspaper accounts and the Chronicle usually conclude the description of the reception at the Academy by stating that many of the prominent citizens of Winnipeg were presented to His Excellency. No doubt for many years St. Mary's Academy was one of the few places in Winnipeg where a reception could be held. The Governor Generals who visited the Academy were: the Marquis of Lorne in 1861; the Marquis of Lansdowne in 1881; Lord and Lady Aberdeen with their son Lord Dufferin and their daughter Lady Muriel in 1895; Earl and Lady Troy with their daughters, Lady Evelyn and Lady Sybill in 1911; the Duke of Devonshire in 1917.

In 1870 the Education Act abolished the denominational system of public education and established a non-sectarian system. Naturally, Roman Catholics objected to the Education Act and tried for years to prove the Act unconstitutional. Meantime, St. Mary's Academy carried on without the government grant as a free school until September 1891, when it became a private school depending upon tuition fees for support.

Holy Angels and Immaculate Conception Schools were to remain free parish schools; no Catholic child was therefore prevented by a lack of means from attending a school under church auspices.

The loyalty of St. Mary's Academy's pupils and friends throughout this difficult period was heartening. Attendance at the Academy the year it became a private school rose from two hundred and ten in 1900 to two hundred and twenty-two in 1901. The year the Education Act was passed (March 3, 1900), there were one hundred and sixty-nine pupils registered; the year following two hundred and sixteen. St. Mary's attendance seems to fluctuate with the fortunes of the city, but the building of new schools, or the introduction of new subjects in other schools seems to make very little change in its enrolment.

On June 22 1884, the year before Mother John of God's return to the province, St. Mary's Academy and all Manitoba's Catholic Schools lost a great benefactor and friend in the death of Archbishop Tache. From St. Mary's foundation Archbishop Tache had taken a fatherly interest which was practical as well as kind. In 1881 his donation of land had made possible the new building; another gift from him had helped

- 1 -

build the 1902 wing. Throughout the years there had been innumerable smaller gifts and acts of kindness which were characteristic of him.

Mother John of God returned to Winnipeg at a time of trouble. However, her stay was short, the following year she was appointed Assistant to the Superior General of the Community, and returned to Montreal. In her stead came another woman who would mean much to the story of St. Mary's Academy and the city of Winnipeg—Mother Angelica of Mary.

In December 1919 she welcomed Friends of the Academy to a celebration which had been arranged by the former pupils in honor of the twenty-fifth anniversary of the school under the administration of the Holy Name Sisters. The Chronicle records that Mother M. Olivier the Master General, "to satisfy the ardent wishes of the former pupils and of all the Sisters of St. Mary's Academy sent Mother John of God from Montreal to attend the jubilee celebration".¹ The festivities began with a solemn High Mass celebrated by Archbishop Langevin in St. Mary's Church. Members of the Alumnæ aided by some of the pupils made up the choir. Madge Harrott, Jane Perkins and Annie Flanagan sang the solo parts. After Mass the guests

¹"Chronicles of St. Mary's Academy."

FOUNDRESSES OF ST. MARY'S ACADEMY

SISTER M. JOHN OF GOD



First Superior
St. Mary's Academy
1874-1886

SISTER ANGELICA OF MARY

Provincial Superior
St. Mary's Academy
1895-1909



Pictures of Sister Theresa and Sister Macdaugall (Grey Nun Foundresses) were not available; photographs were seldom taken in the early days.

figure 6

returned to the Academy for a banquet prepared in three dining rooms. The reception hall had been transformed for the one hundred and seventy-five former students and the two hundred and twenty-five actual pupils; the boarders' dining room was used for members of the clergy; the Sisters' dining room for the sisters of various communities. During the course of the afternoon, a concert and reception was given at which Alice Kavanagh read an address of appreciation to the Sisters of the Academy.

Mother John of God must have relived many of early events of the Academy during her visit. Although she had not been long away from Winnipeg, she would find many changes, for these were years of rapid growth. As she thought back over the years, even though she had witnessed most of Winnipeg's expansion herself, she must have marvelled that such a transformation had taken place in just twenty-five years.

By 1901 the Sisters at St. Mary's Academy realized that they must build again and this time in a new location. The building on Victoria and Notre Dame East Street was all too small and was now most unsuitably situated for a boarding school. Main Street had become the business centre of the growing city. That September Mother

Angelica went to St. Paul and Minneapolis to visit schools and educational establishments before she would make plans for the new Academy.

By January 1/02, the property in Fort Rouge had been bought and the plans for building drawn up by Sam Hooper, a Winnipeg architect. The estimate for the school was \$90,000. The local papers carried the architect's drawings and detailed descriptions of the proposed building. The plans caused few comments, though normally the plans of boarding schools or new schools of any kind do in every city, and Winnipeg of that day had few four storey buildings. There were comments, many of them, but almost all of them were about the unwise location.

The reaction to the choice of site was not always the same. Some parents were indignant that their children would have to go to school as they said, "in the country"; many were certain that Mother Angelica was making a mistake that would mean the end of St. Mary's Academy. Well-meaning advice poured in from all sides. One Sister who was at the Academy at the time said of herself and her companions, "We prayed and hoped that Mother Angelica was right and that everybody else was wrong. At least it seemed to us that it was everyone else, except Father Guillet, of St. Mary's

Church, one time chaplain of the Academy who had suggested and encouraged the buying of the property in Fort Rouge.

In 1902, the only house on the Wellington Crescent side of the river belonged to Mr. J. H. Munson and was almost opposite the Academy site. The wooden bridge over the Lachine River got little use except by sportsmen who found good shooting in the heavily wooded district. Still Maryland Bridge was constructed in 1920, the street cars stopped on the other side of the river.

Cornelius Boes, at present caretaker at St. Ignatius Church on Stamford Street, was one of the men who worked under Mr. Poitras, the skilled carpenter who for fifty years had charge of the workmen at St. Mary's Academy. Mr. Boes was at St. Mary's from 1905 to 1910. The year he left, Mr. Boes said the Academy sold its eight cows, its horse and chickens. Mr. Boes told the writer:

I looked after the cows and the horse, the chickens were Sister Leon's. One of my jobs was to go to St. Mary's Church in the morning to get the priest for Mass. In the winter I went with the cutter, in the summer with the democrat. Mass was about the same time as you have it to-day (quarter to seven) so it was an early morning jaunt.

You know you only got that property cleared by degrees. Mother Angelica told me I could use the end of the Academy grounds if I cleared it. That is where Kelvin High School is to-day. My

father and I cleared it and planted a garden. Then the city bought the strip for Taftford Street, I did not want a garden on the other side of the street, as it was sowed for pasture for the animals.¹

The Tribune in its sixtieth Anniversary edition says that in 1890 beyond one street were market gardens and farms, and recalls that in that year Dr. John V. King, Principal of Manitoba College, at Kennedy and Alice (now St. Paul's College), had complained to the police that cows were prowling around the college grounds.² Evidently there were other cow-owners in Winnipeg besides St. Mary's Academy.

August 31, 1902, the corner stone of St. Mary's Academy in Crescentwood was laid in a formal ceremony at which Archbishop Langevin presided. A little less than a year later, August 14, 1903, the Sisters reluctantly left the old house on Victoria Street. The writer of the Chronicle says: "Our new convent is more spacious, more beautiful, but it will never have the charm that the memories of the foundation gave the old one."

September 6, 1903, St. Mary's Academy on Wellington Crescent was officially opened. Archbishop Langevin blessed the house, Rev. L. Brummond, S.J. gave the

¹Statement by Cornelius Boos, personal interview.

²"Sixtieth Anniversary Edition," Sat. Feb. 13, 1903, Second Section, p. 5.

address for the occasion and then the building was open for public inspection the *Chronicles of St. Mary's Academy* record: "All admired and were astonished at the bright airy classrooms, the dormitories, recreation rooms and dining rooms. The pupils were delighted with their new school and their parents do not tire of praising it."¹

A year later, October 18, 1904, the *Chronicles of St. Mary's School*, reported that the Sisters who taught at the school on St. Mary's Avenue had a residence near it and would no longer stay at the Academy. The writer expressed the delight of the teachers at the school. "We are glad to reside at last near our work, especially since the Academy is now so far from the city."²

Memories of the Second Academy

The year after the Sisters of the Holy Names' new school on Notre Dame East Street had been completed (1932) Mr. E. Barrett brought his family from Windsor, Ontario to Winnipeg and sent his two school-age daughters to St. Mary's Academy.

The younger, Rosemary, at that time eight years old, now Mrs. E. Lane of the Worcester Apartments,

1

"Chronicles of St. Mary's Academy".

2

"Chronicles of St. Mary's School".

told the writer the following:

"There's always been a St. Mary's Academy in my life. Until we came to Winnipeg, my sister Madge and I went to St. Mary's in Windsor. Madge was fourteen then. Eileen, that's another sister, graduated from Windsor before we left, so she did not go to Winnipeg's St. Mary's Academy to school, but she was often there just the same. She used to call in to see Sister Martin, whom we had all known in Windsor, or the music teachers --Eileen was a good musician. Madge and I look upon St. Mary's Academy--the Frontenac Hotel Academy, as our Alma Mater. I was there nine years. You know Madge went back to the Academy years after to teach vocal lessons, so she has a double claim. We always laugh about that--Madge had a good voice, if she had not been lame, she would probably have made more of it.

It in any case, when we came from Windsor, Madge was very conscious of her voice, and was accustomed to have much fuss made about her. While she was at school, the Sisters in Winnipeg made very little of her singing. I suppose they thought it was not good for her--we were spoiled, you know. But to continue my story of how there has always been a St. Mary's Academy in my life."

"Shortly after school I married, and soon I was taking my babies to the Academy for my old teachers to

see. There was an interested friendly relationship between Sisters and girls--I think everyone had more time in those days. In any case, when the pupils graduated in my day, they stopped taking lessons but they did not stop going to the school. It was the same for all of us, Non-Catholics as well as Catholics --I remember meeting Alice Falbet, you know she was Archbishop Matheson's wife, taking her baby over to see the Sisters. Joan Matheson, the Archbishop's granddaughter, graduated from the Academy too, you know, the Crescentwood one."

"But to go on with my story, it was not long until my children were ready for school and, of course, to the Academy they went, even Dick went for two years, it was by then the school on the Crescent. Sally Haynes, my granddaughter, graduated just two years ago. I have a great granddaughter, Rosemary, who lives in Toronto and who is just a year old--perhaps she too will some day go to St. Mary's."

"I tell Sally that the present St. Mary's students need not think they have everything and that we had nothing. Our old school was a good school, and we had good teachers. It was more homey too."

"It was smaller, of course, but I don't think that the smaller number of pupils alone accounts for

the business. I suppose it was the times, in which we lived. We were not always rushing around the way young people are to-day."

"We did not have to take as many subjects. There was no science except nature study, we did have religion, reading, writing, arithmetic, geography, history, drawing, music and sewing, Thursday afternoons."

"Of course, they always say we did not do as much in those early schools as they do to-day, I suppose that is right. But we seemed to be more thorough in what we did. Everyone at St. Mary's Academy in my day learned to write a good legible hand, and to write a good letter."

"But I wanted to tell you what I meant, when I said the school was more homey. When we were hungry, we knew if we slipped down to the kitchen—it was in the old building attached to the new part, we knew that we could be sure of a welcome and a cookie or doughnut from Sister Richard. Often we had little treats, like taffy-pulls. On Shrove Tuesday we used to go to the boarders' dining room for pancakes and maple syrup."

"My family lived on Frances street; the Stranges, Robinsons, and Bucks were our neighbors. It was quite a walk to school, especially in winter and spring when there was so much mud, we had toques with holes for our eyes and mouth that went right down to our shoulders.

There were no cement sidewalks. In spring the mud often completely covered the wooden ones, but in many places there were none at all anyway. When I think the difference a few years made; my own children were delivered at the Academy door by the chauffeur. I did try though to train them to do things they did not like doing, because I thought the pioneer life was good for us."

"Let me tell you about Dick's first day at school. On his way to the Academy he told the chauffeur to wait he did not think he would be long. He was back in the car in a very few minutes; the chauffeur did not know what to do, but the teacher did. She said to take him home if he insisted, his Mother would send him right back anyway. And of course, I did."

"I remember the Oral Examinations better than anything else. We stood up in a straight line in front of Archbishop Tache, members of the clergy, invited guests and our parents. Our teachers began asking the questions, but anyone in the audience could ask them too. Archbishop Tache always asked some. He had a great sense of humour and was nice to the shy pupils. If a girl did not know her work and put on a good show at the Oral Examination, it made no difference she would stay in the same class another year. A good student who was nervous and did not do well at the Oral

examinations would still pass. Then by the Lieutenant Governor came and a great many guests attended the closing exercises which took place two or three days after the Oral Examinations."

"We played tennis and skated; both were popular, though we did not skate or play tennis as well or as seriously as my granddaughter's generation do in their abbreviated outfits."

"There was a great talk when rumours began to circulate in 1902 that the Sisters of the Holy Names were going to build the new convent, 'in the country', 'in the bean', 'but where we go shooting'. Charlie Anderson, he was in Real Estate, told us one of our friends asked him,

"Charlie, what on earth are those nuns thinking of to build a school way out there, where nobody lives?" Charlie said he answered,

"When you see nuns buy a piece of property for a future school, the smartest thing you can do is to get on your horse, go out and buy a few lots right nearby."

"When St. Mary's Academy on Wellington Crescent was erected that part of the city was not built up at all; the north end was the heavily populated part. There were people on Nassau street and that section of Portage, but none at all in the academy district.

"I remember when Johnson's built their home on the Crescent that is the Richardson property now. Perhaps I remember it well because an uncle of mine owned lots near it, it was swampy and he thought he was doing well to sell it for five hundred dollars. In a matter of months he could have sold it for thousands. That was the time when the city covered South."¹

Sister Mary Hildebert after spending the last twelve years in the Holy Names schools in the New York State returned in 1931 to St. Mary's Academy, Winnipeg, the school which she attended as a resident student from 1901-1903.

Sister M. Hildebert, then Mary Henry of Pembina, North Dakota, had finished school in Minn. and had worked for a year in her father's law office (Judge J. H. Conry) when she decided she would like to go away to school. Sister Hildebert told the writer:

"I loved the Academy, I suppose that is why my two sisters, Rose and Pat after their graduation from high school in Pembina came as boarders to St. Mary's Academy, in Winnipeg."

"I went home only for the Christmases and Easter

¹Statement by Mrs. Lane, personal interview

solldays, but my Father used to manage a trip to
Winnipeg once in awhile. It was a big event when he
came. He used to take me out to dinner at the Leland
Hotel. On one of his visits to Winnipeg, when he
asked Sister Superior, if he might take me with him
to St. Boniface to see Archbishop Langevin, she offered
him the convent carriage. My Father drove the horse
himself. Usually one of the men who worked at the
Academy did the driving, and on the rare occasions
that we pupils rode in the carriage, we sat in the
back seat. I can still remember how delighted I was
to sit up in the front of the phaeton with my Father
driving. Really, we had a nicer phaeton at home in
Pembina, but this was different."

"Jerry Robinson's was the closest store to the
Academy. The railway station was right where the Civic
Offices building is to-day."

"Major Billman caught P.E. in my day. Of course,
we did not have gym suits or anything like that. We
just marched into the reception hall in our ordinary
uniforms, but that did not prevent Major Billman from
giving us plenty of exercise. I liked it."

"We used to go skating in winter, one winter we
went to the rink at Holy Angels Boys' School. In the
summer we had wonderful picnics. I remember one when

we went to the site for the new school. It was like going out into the country."

"The boarders had to go outside every day just as they do to-day. Sometimes we stayed on the Academy grounds, but frequently we went for walks. The usual walk was to the Hudson's Bay Company store which was on Main Street then."

"Sister Richard was the cook in my day and a special friend of all the boarders."

"One event I shall always remember was a reception in honour of Archbishop Langevin, at which I read the address. Naturally the local papers carried an account of it; the American papers copied it. The U. S. Paul paper made it quite an item. My Father was very proud."

"In 1906 when my sister Rose, now Mrs. H. C. Dolan, Maxwell, Nebraska, had finished her high school she came to St. Mary's for three years. Rose was very bright. My Father thought she was too young to go to University and he wanted her to have the Academy training. At that time Sister Gilbert had a special class for girls who had completed high school. St. Mary's Academy was not affiliated with the University, then, but those who wished University credit could study

at the Academy and write the University examinations as extra-mural students. After her third year at the Academy, Rose went to the University of Dakota in Grand Forks. She was granted credit for her work at the Academy and obtained her Bachelor of Arts degree.¹

"Pat, as we always call her, her real name is Henrietta, (now Mrs. A. Christopher of Pembina, North Dakota) after her high school, spent only one year at the Academy as she was ill the following year with mastoid. When she recovered she went to the University of Dakota from which she holds a Bachelor of Science degree."¹

Curriculum Changes at The Academy

St. Mary's Academy had its own course of study. Students who had completed it, in order to graduate from the institution had to submit to a series of written and oral examinations conducted and set by men appointed by the University of Manitoba. Usually the examiners were from St. Boniface College and were two in number.

Outside examiners, occasional student-failures, the esteem of the older members of the Alumnae for the graduates of their day, indicate the examinations were

¹Statement by Sister A. Hildebert, personal interview.

THE PROVINCIAL NORMALITY.

Each graduate of St. Mary's Academy was awarded a gold medal. These medals were highly prized, perhaps because they were a symbol of accomplishment in a day when high school education was not too common.

After the Education Act of 1890, the newly-established Department of Education set up a programme of studies for the public schools. For the convenience of its students who wished to attend the Provincial Normal School, St. Mary's Academy organized classes which followed the public school programme and wrote the Department examinations to secure First, Second, or Third Class standing. First Class later was termed Grade Twelve; Second, Grade Eleven; Third, Grade Ten.

Most of the high school students who attended St. Mary's Academy in the nineties preferred to follow the Academy's own course of studies. The Sisters of the Holy Names have a rule that the education that they provide for students must be in keeping with their social condition. In the early days of Winnipeg the Academy drew its students from the families of old settlers, people who were well established socially and materially. Its boarders were the daughters of well-to-do Manitoba and Saskatchewan farmers, made

rich by wheat, the children of professional men, some of whom lived in Winnipeg, a good number of whom lived in North Dakota and Minnesota. Women's sphere of influence was in the home, not in the business or professional world. The Academy course with its broad cultural programme was designed to prepare these young women to take their places fittingly and properly in the world in which they lived. The Academy Course included Music, Drawing, Speech-training, Sewing, French Conversation and the extensive reading of Literature, rather than the intensive study of a few selections, as well as the basic core subjects. French was obligatory, Latin optional. The programme was flexible and could be modified to meet the needs or special interests of a class.

Until after the First World War, the two courses were taught at the Academy. In one sense the Academy Course was a forerunner of the High School Leaving and the Technical Courses of to-day, which the Programme of Studies says are an attempt "to provide differentiation to meet the interests, need and abilities of students."¹

As Winnipeg grew and expanded, so too did St. Mary's Academy, but as its student body became larger, it changed not only in size, but also in content.

¹Programme of Studies for the Schools of Manitoba, Senior High School, p. 7.

war conditions brought modification as well. By the end of the First World War a large proportion of the students were daughters of middle-class Catholic families and were preparing to go out into the business or professional world. Since Winnipeg's business men's one criteria was matriculation standing, the faculty of the Academy adjusted St. Mary's Curriculum to meet the demands of the Department, an example of modifying a course of study to meet the needs of pupils in accordance with their social position.

St. Mary's Academy's early music pupils followed a graded course which the first teachers brought with them from Quebec. The examinations consisted in each candidate playing set selections before an audience. As soon as the Toronto Conservatory began to send examiners to Winnipeg, the Academy adopted its programme and presented students to be examined by its representatives. In 1912 St. Mary's offers instruction in either Toronto Conservatory or University of Manitoba courses and both Music Schools conduct examinations at the Academy. Every music pupil has an opportunity to play in one of the annual recitals. The sisters who teach Music belong to the Manitoba Registered Music Teachers' Association.

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The story of the Third St. Mary's Academy is incomplete. It is being written by Mother John of God and Jane McNaught's twentieth century successors. It is more than ever the story of many people of various creeds, races and nationalities. It is still the story of Winnipeg. Just as in the nineteenth century, the stories of the railroad and wheat were intertwined with the history of St. Mary's, so in the twentieth century the story of Manitoba's rich north country has become part of its history.

What a different setting for these children of the Frontier. They reflect the fascination, the adventure, the zest of pioneers, but the hardships of St. Mary's early boarders are no longer part of the story. St. Mary's boarders from distant Hudson's Bay posts, from tiny towns that are made and unmade within a decade, arrive by plane and taxi at the door of the Academy. They return to their homes for the Christmas vacation, for Easter vacation - if it is not "break up". Most of their homes in the north have city conveniences. Like boarders of every age, and like their companions whose homes are usually

anywhere from the Great Lakes to the Rockies, they complain of boarding school life. Richard Sullivan's words about his college might be applied to St. Mary's Academy's resident students of any year:

There has never been a Notre Dame student who did not disapprove, vehemently, wholeheartedly, and I must say - to my mind - quite reasonably of these regulations while he endured them. After the endurance, curiously a number of renegades do a quick reversal and announce that what they have complained about for four years was after all very good for them.¹

The story of the third period in the history of St. Mary's Academy is being made. It is the story of the third Academy and of the living. This period extends almost half a century from 1893 to 1952,² but the events "which have mattered" have had far-reaching effects on the lives of everyone, and are within the memory of so many adults, that they are well-known even by those who were too young to experience them.

St. Mary's Academy was not long "in the country". In the ten-year period before the First World War, Winnipeg flourished. Everyone was investing and

1.

Richard Sullivan, op.cit. p.104

2.

Jerrold, op.cit.

there were promising enterprises and new industries, as well as real estate in which to make a fortune. It was a time of opportunity and easy living which was abruptly shattered in 1914.

During this brief span, however, the city developed a new profile; the shopping centre shifted to Portage Avenue, no doubt influenced by construction of the T. Eaton and Company store. The warehouse section of the city built up. Municipalities spread out all around the city; within the expanding town the old log and clap-board structures were replaced by solid buildings of brick and stone. Many of Winnipeg's old families, like St. Mary's Academy, moved to the south end of the city and opened up a new residential section. The north end of the city was not depopulated, far from it, for nearly 35,000 settled there during these years.¹ Automobiles began to drive along the streets without causing too much stir. The horse-drawn street cars were replaced by electric trolleys.

Within five years after its completion St. Mary's Academy was too small. In 1908 the sisters' refectory had to be made into a classroom to

1

Free Press, "Winnipeg Then and Now" by K.H.W. Dec. 31 1949.

ST MARY'S ACADEMY IN 1952



St Mary's Academy, Crescentwood, in 1952. The picture shows the growth of trees and shrubs around the Academy. The trees had been cleared out for the building in 1903 as shown in the picture, page 75.

figure 7



accommodate students until an addition could be built. There were two hundred and eighty pupils registered that year, one hundred and thirty-two of them boarders.

March 9, 1909, the new wing projecting west was started, but it was almost another year before it was ready for occupancy. This annex in 1912 contains twelve classrooms, a boarders' recreation room and sleeping apartments, gymnasium, laboratories for Chemistry and Physics, a Domestic Science sewing room, a music department with twenty-two practice rooms and the Athletic club room. In 1911 the registration had risen to three hundred and thirty-five pupils, one hundred and forty-eight of whom were boarders.

In the meantime the Academy had sold the west end of its property to the city for the construction of Stafford Street and Kelvin Technical High School.

Before the outbreak of war, which changed and upset the plans of both nations and men, the Fort Garry Hotel had been built, work on the Shoal Lake water project and on the Legislative buildings was started. The effect of machines and electric power made Winnipeg a centre of industries of all kinds. The extension of Manitoba's boundaries to the Hudson's Bay in 1912 brought mineral wealth, that is meaning as

much to the development of Manitoba, as the wheat and railroads did at the beginning of the century.

An announcement in 1915 which delighted the Roman Catholics of Winnipeg and which pleased Non-Catholics as well, in that it was a recognition of the growth of their city, was its creation as a metropolitan see of the Roman Catholic Church with Most Rev. A.A. Simmott, D.D., as its first Archbishop. The City Council passed a resolution on this occasion which read as follows:

"The City Council of Winnipeg desires to express its satisfaction and appreciation of the fact that Winnipeg has been created an archiepiscopal See of the Roman Catholic Church and extends to Monsignor Simmott a hearty welcome and congratulations on his appointment as the first Archbishop of Winnipeg".

Maryland Bridge, in which St. Mary's was especially interested, since street cars did not cross over the old frame bridge, was started in 1919 and completed the next year. The street car strike of 1919 crippled business in Winnipeg and was a fore-runner of the depression to come in the thirties.

Nineteen-nineteen marked the beginning of Manitoba's Music Festival, a yearly competition which

has become the largest of its kind in the world. Not its size, but the educational and musical training that it affords both teachers and pupils makes its opening definitely an "event that mattered". The Music Festival makes Winnipeg conscious of the talent of its young people like Donna Cresco.

St. Mary's Academy has a special interest in Donna. Margaret Ryan, an Academy graduate, was one of the first to recognize Donna's unusual talent. Margaret arranged for her to come to school to St. Mary's, which she did. until long practice hours made it necessary for her to take private lessons. Margaret Ryan is the "Aunt Margaret" in Lynn Cook's biography The Music Fiddler. Margaret, it was, who arranged the Chicago audition which gave the nine year old Donna her first scholarship. After the 1948 festival, when Mr. Benjamin hailed her as "a genius", Winnipeg took its turn to play protégé and sent Donna, now fourteen, to New York to study. When Donna comes to Winnipeg, she usually gives a private concert for the sisters at the Academy.

St. Mary's celebrated its fiftieth anniversary under the administration of the Sisters of the Holy

Names in October 1922. Letters of congratulation, gratitude, and good wishes, reached the Academy from former students in every province of the Dominion, and from many parts of the United States. To form the celebration resembled the Silver Jubilee on a larger scale. At St. Mary's, it is customary to hold Commencement Exercises in the Fall after the results of the Grade XII Department of Education examinations have been released. The last evening of the Golden Jubilee Celebration, Grancation Exercises honoring the fifty-six young women took place.

This same year there occurred an event which marked the end of an epoch at the Academy. It cannot be listed among those "that have mattered", but among those that are remembered. Napoleon, the Academy horse was sold. The members of the community who had not known Napoleon in his democrat days, were delighted, but not so his friends. Napoleon was still a beautiful black horse in spite of his age. After the street car replaced him he had cropped the grass at St. Mary's and had become a pet. There was lamentation as well as joy at his departure. The neighbours no doubt shared the joy, as they said Napoleon was out of his element in the city.

St. Mary's had its peak registration in 1929, six hundred and forty-six students, one hundred and fifteen of whom were boarders. By this time most of the parish schools had Grade Nine and Ten; this did not affect the Academy registration. The good times were back again, but not for long. Before the terrible depression of the thirties ate its way into the lives of the people, the Hudson's Bay Railway had been completed to Churchill, and Manitoba had at long last secured control of its natural resources.

The province had weathered difficult periods in her short existence. She had fought crop failures, low prices for grain, grasshoppers, rust, floods. The depression years of the 1930's brought the serious problem of unemployment. To combat it, both federal and provincial governments undertook a building programme from which Winnipeg benefited. The civic auditorium, which has contributed so much to the cultural life of the city, the Salter Street viaduct which opened a new highway across the city, two new bridges, one over each river, a sewage disposal plant, the Federal Building, were all constructed during these years. The depression also gave birth to the Community Chest.

The Athletic Club Room, the most popular apartment in the Academy, came into existence in 1937. The Athletic Club asked if it might transform a store room into a club room for its members. The repair work and the equipping of the room became a matter of vital interest to every student. The first room the former pupils of this era ask to revisit is the club room.

September 1, 1939, the Second World War was declared, a war which brought tragedy and heart-break to so many Canadian families, but out of which Canada emerged stronger economically and more united nationally. Of necessity, its rich mines had been developed; roads and air bases built even into its far north. Since the end of the War, thousands of refugees and displaced persons have swelled Canada's population and helped to open up the country.

At the Academy during the War, special daily prayers were said for the return of peace and for the welfare of the armed forces. Activities to raise funds for the Red Cross and for War-Saving Certificates were regular features of Academic life. Some of the older girls, especially the College students, did active war work. They helped the Red Cross; at various recreation centres they entertained the members of the

In concerts, they made sandwiches, washed dishes, sometimes they helped by just being friendly.

In the Spring of 1950 the unpredictable Red River once more overflowed its banks, swept through Winnipeg causing millions of dollars of damage, thousands of hours of back-breaking work and heart-breaking worry, and sending hundreds of citizens out of the city, and out of the province.

At Mary's Academy on the Assiniboine was no less menaced. On May 7 the river had crossed Wellington Crescent and was beginning to flow into the grounds. A radio appeal brought dike workers from all parts of the city. There was work for everyone on the long dike that had to be built on the Crescent. The labor went on day and night in the cold and the rain. The cafeteria became an "open-all-night" canteen, the Domestic Science cooking room a Red Cross Station, from which rubber boots for the district were issued. Evacuees, both sisters and pupils began to arrive from the country convents. After the Army under Brigadier R.E.A. Norton had taken command and made the request that all who could do so would leave the city, about half of St. Mary's faculty was sent to the convents in Kenora, Duluth, St. Pierre

and to the summer camp at Camp Morton.

The river continued to rise. Rumours were afloat that another inch would mean mass evacuation. In the meantime, the river which had been held back by the dike along the Crescent, began to flow in on the south from Kingsway. The Academy seemed doomed, but the Army decided that the only way to keep Maryland Bridge, the only link left for the River Heights district, was to protect the approach which meant another dike along the Academy's side fence on Kingsway.

The peak of the flood was reached May 19, and the waters began to recede slowly. The students of Commercial, Grades Eleven and Twelve, who were still in the city, returned to St. Mary's May 32; the rest of the school resumed classes May 2. Winnipeg set to work to recover from the worst disaster in Canadian history. Thanks to her loyal friends, St. Mary's did not suffer much damage, though in spite of all the diking, the river reached her very doorstep.

Time ages institutions with dignity and solidity that overshadows the pomp and demonstration that characterizes the celebration of early anniversaries. Thus it was, that St. Mary's Academy marked its seventy-fifth anniversary in 1949 without display.

ST. MARY'S AND THE 1950 FLOOD



The picture shows part of the dike in front of the Academy. The water reached the steps of the south entrance as shown in the lower right picture.



Left to right: Wellington Crescent facing south,
the Academy gate near the Sifton residence;
two students near Academy gate, close to Synagogue

STUDENT MEMORIES OF THIRD ACADEMY

Miss Gertrude Sullivan, niece of Miss Mary Fitzgerald, who recounted some of her memories of the First Academy was one of the first students to enrol at the third St.Mary's. Miss Sullivan described the building of the Academy "way out in the country" and its opening ceremony and told the writer the following:

"I went to Holy Angels before I came to the Academy. In those days the Brothers had a small building on Hargrave for the boys, and the Sisters taught the girls in a house on St.Mary's Avenue. Mother Theodore taught the older girls and Sister Antoinette the younger pupils. After my normal I went to teach at Holy Angels, the year before the new building was put up. I stayed a year after its construction".

"It was a good school, we thought it was wonderful and so it was for its time - that was 1885 you know. It was given an entirely new name, St.Mary's School. It is not much changed today except the doors which separated the front section, that was the girls part, have been folded back or removed. I suppose that was done when the Brothers left and the Sisters began to teach mixed classes.".

"It is about the Academy you want to know. Well St. Mary's School and the Academy were closely connected because the Sisters who taught at the School lived at the Academy".

"Sister Luke was my first teacher at the Academy. I started my high school at the Frontenac Hotel building and took my Second Class or Grade XI at St. Mary's on the Crescent. Then I went to Normal at the old Carleton School. I remember when I went out as a student teacher I was so glad that I happened to be sent to classrooms in charge of three girls who had attended the Academy. They were Hinnie Marvin (Mrs. A. Grassby), Alice Talbot (Mrs. S. P. Matheson) and Helen Palk. They were teaching at the Carleton School, that is where the Bus Station is today."

"Major Billman taught at the Normal School too, and he always was especially nice to the Academy girls. One day after the girl who was playing the piano for the P.T. had made quite a few mistakes, Major Billman said: 'Is there any girls here from St. Mary's Academy?' and after that Nine Bernhart and Muriel Tail did all the accompanying".

"What do I remember about my school days at the Academy? So many things. About once a month the whole

school would assemble in the auditorium for the reading of the rules and the presentation of honor ribbons. The ribbons were for conduct and good manners, red for the Juniors, green for the Intermediates and blue for the Seniors. Mother Provincial or Sister Superior used to read the rules out loud and present the ribbons. She used to stand class by class on the stage. She would lose the honor ribbons during the month if our behaviour warranted it. They were given out sparingly and were accordingly highly prized".

"To write our examinations for department certificates we had to go to the Central Collegiate. We used to hate going".

"One of the plays that I remember best was "Ruth and Boaz". Roberta Cass (Mrs. P. Murray), Anne Fawcett - she married the Honorable Peter Hansen of Kenora, and Teresa Hanson were in it. They were very good".

"Sister Agnes of Assumption used to give us good times. Once she took us out to the Linton's farm. Anna and Albertine were at the academy. Another time she made a strawberry shortcake for the boarders in her class, who were studying for examinations. When Godfrey's Band came to Winnipeg and played in the Broadway Drill Hall, the Academy students went to hear

it. The older girls each took charge of a younger student. I remember I looked after Margaret O'Donnell, she is Sister Immaculate the Principal of the Academy now; she was only about seven years old then".

"St. Mary's used to have some fine lectures. I believe the Alumnae sponsored them. Those were the days before the Civic Auditorium was built or before the University did anything about adult education. They were always well attended".

"I was the second Sullivan to go to the Academy. Alice (Mrs. R. McCall) was first, then after me came Kathleen (Sister Theodore of Rome) and Deanie - Geraldine was her real name (Mrs. L. Reardon). Alice's three daughters, Mary Alice (Sister Maureen Patricia), Maureen and Kathleen are Academy graduates. Deanie's daughter, Sheila Reardon, was a boarder at the Academy from Kindergarten until she graduated from St. Mary's College with a degree in Arts".¹

CURRICULUM CHANGES AT THE ACADEMY FROM 1903-1952

One of the many delightful stories about Cora Hind describes her entry into the business world. According

1.
Statement by Miss Gertrude Sullivan, personal interview.

to the story, in 1882 after Mr. J. T. Linton had kindly, but firmly, refused to let her work for the Free Press, she met Chief Justice Howell. He had just returned from St. Paul, where he had seen "women actually in offices". He told Miss Hind that if St. Paul could do that, so could Winnipeg. He admitted that, as yet, no firm in Winnipeg owned a typewriter, but there was an agency, although no one knew how to type. Cora rented the agent's machine with a book of instructions. One month later she heard that Macdonald, Tupper, Tupper and Dexter had bought a typewriter, but had no one to operate it. Mr. Macdonald (Sir Hugh John Macdonald) gave her the position. Her salary was six dollars a week!¹ She was Winnipeg's first typist, for some time she was Winnipeg's only typist.

A little over twenty years after Cora Hind began to work in the law office, St. Mary's Academy opened its first Commercial Class. Sister M. Veracunda came from the East in 1904 to take charge of it. At that time Winnipeg Business College, Central Business College and the International Business College, were in operation. The Winnipeg Business College had opened about 1889. Success Business College did not open until about 1909. St. Mary's can well be regarded as one of

1.

Haig, op.cit. pp. 15-27

the pioneers in the field. A Commercial department had been opened for Public School Students under Mr. K. H. Scott in 1896.

By starting a business course for its pupils at a time when so many firms and offices were opening in Winnipeg and so few trained personnel were available, St. Mary's faculty offered its students a decided advantage. Incidentally, it showed foresight and a power to adapt education to the needs of the pupils and of the times.

In 1952 the Commercial Class offers regular business training in Typing, Shorthand, Comptometer, Book-keeping, Business Practice, Business English. Grade II has become the entrance requirement. Graduates of St. Mary's Commercial Class can be found in almost every office in Winnipeg.

In 1913 a Domestic Science kitchen and laundry were equipped and the course in Home Economics introduced. Sewing had been part of the programme from the early days.

A Kindergarten was opened in 1914, but was closed in 1933, as increased enrolment in the elementary grades took up all available space. When an annex or the fourth Academy is built, it will surely include a Kindergarten. Year by year, former pupils, now parents

of pre-school children, make inquiries and leave disappointed that the Academy still has no Kindergarten.

Other curriculum changes that have occurred at St. Mary's in the elementary or high school since the end of the First World War have been only as a means of enrichment of the basic programme set down by the Department of Education for the schools of Manitoba. In the Academy high school, Art, Music, Typing, Home Economics are offered besides the language options of French, Latin and German.

As early as 1894, St. Mary's Academy students had a school paper. It was written in beautiful hand-writing. Characteristic of its day, the staff used pen names. There are two leather bound copies in the Academy library of "The Monthly Gleaners" for the years 1894, 1895, 1896. Someone has written in pencil, above the pen names, some of the real names of the writers. "The Monthly Gleaners" are as interesting reading as the old copies of the early newspapers and far more humorous.

In 1908 the Academy pupils had a printed magazine type of monthly newspaper, named "The Angelos". The War put a stop to this journalistic venture. "The Angelos" carried one feature by a professional writer

each issue.

The third student newspaper "The Marian Torch" made its appearance at the Academy in 1947. The "Marian Torch" is a member of the Scholastic Press Association with headquarters at the University of Minnesota, of the Columbia Student Press Association of Columbia University and of Catholic Scholastic Press of Marquette University.

HISTORY OF ST. MARY'S COLLEGE

Christina Beauchamp of Qu'Appelle, Saskatchewan, was the first student of St. Mary's Academy to register at the University of Manitoba. She registered in 1908 just four years after the University began to function as a teaching, as well as, an examining body. Four years later she received her Bachelor of Arts degree. Christina had to register as an extra-mural student as St. Mary's was not an affiliated college.

Mr. Theodore Hunt, Winnipeg lawyer, whose daughter was at the Academy as a boarder, worked for years to have St. Mary's directly affiliated with the University. In 1926 he succeeded in having it accepted as part of St. Boniface College, and its students were no longer extra-mural. St. Mary's College affiliation was transferred from St. Boniface College to St. Paul's in 1936.

College graduates from St.Mary's are never large in number, but no year passes without successors to Christina, taking their places at the Convocation Exercises.

The college student at St.Mary's enjoys the advantages of a small student body for instruction and individual training, but through college participation in University extra-curricular activities and membership in the University of Manitoba Student's Union, she may also enjoy the benefits of a large student body. As a matter of fact, because of small numbers she has more opportunities to take an active part in fields that interest her, than if she were part of a larger unit.

In spite of her small enrolment St.Mary's College has done surprisingly well over the years in competition with the larger faculties. In the field of sports she has been most successful in basketball, in which she carried off the Dingwall Trophy in 1944, 1946 and in 1950. She has reached the semi-finals a score of times.

The cup for Debating has been in her possession a number of times. In 1947 two of her students, Constance Mahon '48 (Mrs. H. Corner) and Margaret Mann '48, were selected to represent the University of Manitoba in an international debate against teams from Minnesota

and Iowa State College. The following year Margaret was again chosen to represent Manitoba, this time in the inter-provincial contest in Vancouver for the McGowan trophy.

Frequently St. Mary's College girls take part in the University plays. Mary Madden '39, Frances Jobin and Joan Purdon '50, played leading roles. Mary Jane Murphy '43, was president of the University of Manitoba Dramatic League in 1942. Mary Madden '39, and Patricia McNulty '41, were two of St. Mary's girls who received the best actress award in the inter-faculty drama festivals.

The head of the University of Manitoba Students' Union Women's Division in 1950 was Audrey Mahon of the faculty of Home Economics, but an Academy high school graduate; the following year, Rosemary Platner, a St. Mary's College student ran for the office. Although not elected, Rosemary's nomination was in itself an indication that students from small colleges are not thereby barred from training in dealing with large groups of people. An earlier nominee from St. Mary's for the same office was Ernestine de Goesbriand '39*.

Education should develop character and culture. It should result in engendering fixed standards which lead to definite rules of conduct and in producing a

refined taste and good manners. The students who attend St. Mary's College do so for the most part, for the moral training that is provided. They, or usually their parents, hope that they will develop character as well as culture.

Universities and colleges were founded for men, the curriculum is usually framed in view of men's needs and work. In co-educational institutions the instruction is usually designed for men. In women's colleges, although often, as at St. Mary's College, the University programs of instruction is followed, even there, many a lesson can be planted which women's life work of founding a home keeps in view. Attendance at a women's college does not thereby prevent meeting or talking friends with young men, but it does confine contact with them to social events.

St. Mary's College, like its sister college, Marylhurst, in Oregon, could state as its aim "Not knowledge only, but knowledge plus the power to think and to act wisely and effectively in her chosen sphere of life is the ideal which is kept constantly before the Marylhurst student."¹

¹ Planning Your Education, A Guide to Planned Education, prepared under the editorial direction of Erie S. Fuder, Charles W. Gilman, 1947, James C. Burns & Abbott Company, Portland, Oregon.

The late Sister M.Theodore of Rome was the head of St.Mary's College for many years; Sister Theodore's interest in the college students extended far beyond their years of study. She was always ready to set aside whatever she was doing when they came to see her. No matter how busy she was, she always answered their letters and sent them news of their classmates.

THE TEACHER TRAINING OF ST.MARY'S FACULTY

After the Education Act of 1890, the newly-erected Department of Education's most pressing problem was to increase the number of Normal students. Later, it began to provide professional courses for its teachers. The Sisters of the Holy Names belong to a teaching community, which from its foundation has encouraged study. Consequently, when the Department of Education began to organise professional courses for the Public School teachers, the Superiors at St.Mary's Academy wanted its teachers to have the benefit of them. In the early years, the Sisters did not attend the regular courses, but the instructors repeated their lectures at the Academy. The sisters wrote the same examinations as the regular classes and received credit for the work taken.

In 1915 and again in 1930, an arrangement was made

with the Department of Education whereby Dr. E. A. McIntyre and his normal staff taught the Sisters who had not yet received their professional training. In 1917 the classes were held at St. Joseph's Academy; in 1930 at St. Mary's Academy. Occasionally university summer school work was organized the same way. The last university class offered at St. Mary's was in 1932; it was a Third Year History class conducted by Mr. Joseph Howe. In late years the Sisters of the Holy Name follow the regular university or normal training classes.

Every year there are at least two, usually three, Holy Name Sisters who attend Normal School. During the school year usually three or four of the Sisters take the Education courses offered by the University of Manitoba; sometimes the time table can be adjusted to permit one or two of the teachers to follow one of the College classes. All Holy Name Sisters in good health, who have not college degrees, do some form of studying during the vacation. Most of the Sisters who study, attend the Summer School at the University of Manitoba or the professional classes sponsored by the Department of Education. However, every summer, four or five of the Academy staff study at outside Universities. In recent years Sisters from the Academy have taken summer courses at

The University of Oregon, University of Minnesota, University of Chicago and Marylhurst College (Oregon). This summer two of the Sisters will do graduate work in Education at Catholic University, Washington, D.C.

In 1952 the Sisters on St. Mary's Academy and College staff come from six of the ten provinces of Canada, one comes from England, four from the United States. Varied background and educational training of teachers makes a definite contribution to a school. Unfortunately the Departments of Education in various provinces of Canada and Educational Boards in some parts of the United States, have exchanges difficult because of their lack of agreement about professional training.

On the elementary and high school staff of the Academy in 1952, there are four Sisters who have Master of Arts degrees; eight who have Bachelor of Arts degrees; four of whom have a Bachelor of Education degrees, (a fifth expects to receive one at the Spring Convocation) and one who has a Master of Education. One of the Sisters has the Licentiate for Speech from Trinity College, London. This list does not include the Music teachers' qualifications, although they teach the singing and the Grade Nine Music Option, nor the specialized training of the Commercial teachers.

CHER WILL

ST. MARY'S CONTRIBUTION TO EDUCATION

St. Mary's Academy is the oldest school in Winnipeg. For eighty-three Septembers it has been opening its doors to the young people of western Canada. Yet old traditions are not infallible signs of right education, any more than are imposing buildings and expensive equipment. Modern society tends to rate everything according to material success, and is often overimpressed by mortar and brick accomplishments. Cultural and character training cannot be so evaluated.

The principles governing education in Catholic schools were summed up in Pope Pius XI's encyclical letter on Christian Education of Youth in 1929.

"Christian education takes in the whole aggregate of human life, physical, and spiritual, intellectual and social."¹ The training of the child's will, and the providing of an atmosphere in which reverence for religion, obedience to authority, examples of right attitudes towards the moral virtues and the finer things of life, are as much a part of true education as the imparting of knowledge.

¹Pope Pius XI, Encyclical Letter on Christian Education of Youth, (Divini Illius Magistri), London: Catholic Truth Society, 1932, p.5.

It is going to make a great deal of difference in the student's life if he can distinguish between right from wrong, and, faced, with the choice between honesty or virtue and its opposite, can make the right decision. The world is strewn with people whose intentions are sound, but who lack the strength of will to make the hard, worthwhile and, at times, the virtuous decision.

In discussing the success and failure of people of outstanding intelligence, Bruce Oliven says:

Affective genius is the product of two things of happy conjunction: the right sort of heredity and the right sort of environment, especially in early life....Personality is almost entirely the result of environmental factors, particularly in infancy and childhood....Science believes that other factors are unimportant compared with such things as imitation of one's elders, discipline, and early attachments and repulsions regarding other persons.¹

The importance of proper academic atmosphere or environment towards the development of an individual is hardly questioned to-day.

It is impossible to appraise the educational results produced in and by a school. The real effects of a school or its educational programme may be evident only after long years; they may never be known.

If the Department of Education and the University

¹Bruce Oliven, Genius: Its Cause and Cure, condensed in the 30th Anniversary Reader's Digest Reader from the New Republic, Pleasantville; The Reader's Digest Association, Inc. p. 215.

of Manitoba examinations, and the awarding of scholarships and prizes, are accepted as reliable criteria of success or failure to impart knowledge. St. Mary's Academy makes a definite contribution to the intellectual training of young westerners. In the 1951 Grade Eleven Departmental examinations, Shirley Anne MacMillan, the student, who was awarded an Isbister scholarship and the Winnie Campbell, Imperial Order of the Daughters of the Empire medal and scholarship for the highest marks in English literature in the province, was an Academy pupil. The previous year Cynthia Orme, another St. Mary's student, was awarded an Isbister and the Diamond Jubilee prize for the highest marks in Canadian History. These are recent, but not isolated cases, since both Isbister scholarships and the prize for English have been awarded to earlier Academy students. St. Mary's College students have won their share of Isbister scholarships; the most recent Isbister winners were Sheila McMillin, '50; and Joyce Wrigley, '56, who in 1953 was also awarded the H. C. Sanderson scholarship for the highest marks in First Year.

The Academy students have done well over the years in competitive writing. Essay contests, too numerous to mention, have listed St. Mary's students among the prize winners. Donald Martin, Frances Tessner and

Shirley Callagher had the distinction of winning first prize in contests open to students of all Canada. The Canadian Authors' Association sponsored a short story contest in 1950. Anne Macdonald's story, "Neverarry a Dining Man", won top honours.

The school paper, the Marian Torch, enters contests in connection with the American Scholastic Press Associations at Columbia, Marquette and Minnesota Universities. In November, 1951, Katherine McCoy and Margaret Twomey, two Grade eleven students, who had attended the Student Press Convention in Milwaukee, (at which there were estimated to be about two thousand students, all Americans except St. Mary's two students) tied for first place for the best feature story about the convention.

Writing is not the only field in which Academy students have brought honour to themselves and to the school. The Winnipeg Drama League trophy presented in 1951 at the League's Acting Festival was awarded to an Academy student, Vivienne Muller. In recent years two St. Mary's pupils, Frances Jobin and Judith Sinclair paid for their own schooling by their radio work. Judy, who is in First Year takes the part of a little boy, "Baby Jackson", on the Farm Broadcast. With these students, radio work is a sideline, but some of the Academy graduates have made it a career. Peggy McCannon

(Mrs. G. E. Koester) did radio work in Albany, Winnipeg and Montreal. In Vincennes, she was responsible for the A. Eaton and Company show. Patricia O'Connor (Mrs. G. Anderson) of Los Angeles, is a free lance writer of radio scripts for children. Marjorie Ellis, a home economics graduate of the University of Manitoba, an Academy high school graduate, had many positions offered her when she received her degree, because of her stage presence and ability to demonstrate. Marjorie is with the Swift Canadian Company's Cooking school or demonstration house.

St. Mary's music graduates make a cultural contribution to Manitoba, many of them make an educational contribution as well. Ursula Flatt on the teaching staff of the Conservatory of Toronto, first went to the Conservatory on a scholarship which she was awarded while she was taking free ten music at St. Mary's. Gwen Pringle, another recent music graduate is teaching at the Flin Flon School of Music.

Frances Port, an Academy College graduate in Arts, has many opportunities to meet, help and encourage young musicians in her music classes in the public schools, and as Junior Conductor of the Manitoba School Orchestra.

St. Mary's Academy and College, in an effort to

help talented young people with their music, offers two scholarships to its students who take the University + of Manitoba music examinations. The university examiners determine the recipients of the scholarships. Another means of help is open occasionally to senior students, who are allowed to teach, under supervision, some of the pupils who are "beginners".

No school in Winnipeg has a better opportunity than St. Mary's Academy and College to promote the social training of its pupils. Most schools draw their pupils from the immediate neighbourhood and as a consequence, they are usually of the same social class and environment. St. Mary's day pupils come from all sections of the city, from all the suburbs, even from towns as distant as Selkirk, her boarders come from all parts of Canada, usually from Manitoba, Ontario, and Saskatchewan. They represent many social classes, many nationalities, many occupations, many religions, though Roman Catholics predominate. They are taught that they must live together in harmony and interdependence, each with his place in society, each with his rights, but also his consequent responsibilities.

From the early days of Major Billman, physical training has had its place on the Academy Course of Studies. The emphasis in sports has been kept so wide

participation rather than to the development of experts. Until Rupert's Land Ladies' College and Riverbend amalgamated, basketball matches between the various age groups of the three schools took place regularly. Sports are extra-curricular, but this does not dull the interest and enthusiasm.

Sister St. Theresa and Sister Macdougall of the Grey Nuns crossed the river from St. Boniface to Fort Garry to start a little school in 1869, for the same reason Mother John of God and her three companions made the long journey from Montreal to Winnipeg, for the same reason that the Sisters in the Third Academy continue the work of teaching—the spiritual formation of children and young people. The central purpose of any Catholic school is to make better Christians as well as to impart intellectual training. Morality is the very soul of good citizenship. St. Mary's Academy and College does not always succeed in her purpose and unfortunately some of her graduates are neither good citizens, nor good people, but the majority acquire right habits, attitudes and some learning. This, of course, may or may not be the result of school experiences.

Educational methods always have critics. The

early schools of Manitoba have often been condemned for their emphasis of religion and the reading of the Bible. It is not much wonder then that Time considered the publication of a pamphlet written by G. M. Trevelyan, the historian, as news, because he wrote that the classics and the Bible were a necessary foundation for good reading. Trevelyan wrote:

Our grandfathers were brought up on the classics and the Bible. Both are history intertwined, and therefore formed a marvelous education, a much finer education than any which is at all usual to-day.¹

Like all schools, St. Mary's Academy and College makes its greatest contribution to society through its graduates. The Academy has graduates in every walk of life who are an asset to the communities in which they live.

Perhaps the life-work that receives the least publicity, that is the least ostentatious, but is the most important is the vocation that claims most of the Academy graduates, that of being mothers. The welfare of the family, of society depends on the mother. Without her, there is no home, no family unit, no sense of security. She creates the home and determines in great measure the depth of cultural background for it. The

¹G. M. Trevelyan, quoted in Time, Vol. LIX, No. 8, Feb. 25, 1932, from an unidentified Oxford pamphlet.

contribution that good mothers make to their families, to their communities, and to their country is too great to measure.

The teacher too plays a role, of inestimable importance in a society. At times the democratic countries seem less aware of this fact than those behind the Iron Curtain. J. Edgar Hoover has frequently paid tribute to the Catholic Schools' freedom from Communism and Communistic teachers.

No gift of Rockefeller or Carnegie or of any other Christian denomination can equal the gift presented to the American people by the Catholic Church. It has nearly 11,000 schools with nearly three million pupils who are taught by 95,000 patriotic teachers. Not a single teacher among them a Communist.¹

Perhaps the Fisher, who brought his daughter to the Academy and remarked, "I am not bringing her for what you will teach her, but for what you will not teach her," was thinking along the same lines.

One of the most valuable contributions to society that St. Mary's Academy makes, is made through the many graduates who have chosen the teaching profession. The greater number of these are working in the public schools of Winnipeg. There are few city schools, which have not at least one Academy graduate on its staff. It would

¹J. Edgar Hoover, quoted in the Echoes, Sept. 5, 1951, quoting from the Ave Maria, date not given.

not be just to select names to cite as examples from such a large group. However, six teachers that make a rather specialized contribution are Joan Carey and Norah Lane with their Art, Mary Keardon in Dramatics and Mirl Guide work, Laura O'Neill with her library work and her interest in Alliance Francaise, of which she is the president, Mr. Madge Dudley in the Correspondence branch of the Department of Education, and Joan Garland at the University in Architecture.

Some of the Academy's graduates who have become teachers, joined religious communities and as sisters, wearing habits of all makes and colours, are teaching in many lands. One of these, though not in Canada, has made an extraordinary contribution to education in the mid-west. This is unusual in itself, as the work of religious institutes is a corporate work, and as such, the efforts of one individual, however brilliant, rarely stand out from the organization. Individuals come and go, but the organization lives on.

Anne McHugh, from Grafton, North Dakota, a graduate of the Montaneo Hotel Academy, later, Sister Antonia of the Sisters of St. Joseph, is responsible for the founding, endowment and accreditation of the College of St. Catherine, in St. Paul, Minnesota.

In 1952, the College of St. Catherine has a registration of about a thousand students. It offers a liberal arts curriculum, with special curricula in library work, nursery school and kindergarten training, music and physical education. The St. Joseph Sisters and the people of St. Paul regard the College of St. Catherine as a monument to Sister Antonia, whom they say was responsible for everything about it, even to its magnificent flower gardens and landscaping.

Before her death in 1937, she had served on the White House Conference on Child Health and Welfare in 1930; had been awarded the medal Pro Ecclesia et Pontifice in 1931; had had the degree of Doctor of Laws conferred on her by the University of Minnesota; in 1951 On Good Ground,¹ the story of the Sisters of St. Joseph in North Dakota, was published; most of the story radiates around Sister Antonia's life.

Sister Antonia had the pioneer frontier spirit, nothing was too hard, nothing impossible. With the help of her two friends, Dr. Charles A. Judd of the University of Chicago, and Archbishop Ireland of St. Paul, she laid strong foundations so that her educational contribution will be carried on.

¹Sister Helen Anvela Burley, On Good Ground, Minneapolis: University of Minnesota Press, 1951.

Serving the sick has long been a vocation that appeals to Academy graduates. All Winnipeg nursing-schools have trained St. Mary's graduates. From them they have gone out to all parts of the Dominion and to the United States. Louise Burke, a staff member of St. Mary's Hospital, Rochester, has nursed many patients of international renown. Helen Tolpage is an Academy graduate who has much influence in the nursing world, she is Assistant-Instructor of Nurses at the Misericordia Hospital.

Recently St. Mary's has at least a half dozen graduates who have become members of the medical profession. Dr. Dorothy Wardrop, Dr. Gerda Fressing (Allison), Dr. Stephanie Petryk (Potszki), Dr. Hazel Kreuse, Dr. Dileen Mullin and Dr. Edith Peterkin are all former Academy pupils. Years ago, when there were few women doctors, Isabelle Chevrier, a graduate of the second St. Mary's became a doctor. She practiced in California.

Josephine Poyko, Pharmacist, at the Medical Arts Building is an Academy graduate.

Although the Social Science faculty has not long been established at the University, St. Mary's has had a good number of girls among its graduates. Allison Farmer, Elizabeth Petryk, Marjorie Bridges, Jennie Valenchuk, Maurine Colley, Adeline Worth are some of them.

Many people are prone to dismiss business girls as contributing little to society. Year by year St. Mary's has more graduates who choose business careers, and who make through their work and their association with their fellow employees, a contribution to society. Ide O'Brien Sherman, the first woman advertising manager the Hudson's Bay Company employed, has frequently been praised for her fine influence and interest in the girls in her department. Mrs. Sherman works for the Bay in Victoria, but previous to her promotion was Stylist with the same store in Winnipeg. Angels Lane is the Chief Clerk of the Public Relations Department of the Canadian National Railways; Jean Turner in New York, is Resident Lawyer for the Robert Simpson Company; Betty Beznick, another Windsor-New Turner, Academy College graduate, works with the Research Department of the Bell Telephone Company; Stella Kozak a College graduate of the same year as Betty, was until her marriage in 1952, Road Passenger Agent for Trans Canada Airlines in Vancouver.

Ethel Chittick of Chicago, is the originator of the well-known Ethelyn hats...

Many of St. Mary's graduates who are responsible for a household and family make an extra contribution to society in the work they do for various social service

agencies, some of them work through the Catholic Women's League, many of them directly with the organizations concerned.

Mrs. Arthur A. Hogg, who perhaps has represented St. Mary's Academy on more occasions than any other graduate, was named in the King's Honors List for 1943. She was made a Member of the Order of the British Empire. The citation accompanying the honour stated "for patriotic and philanthropic works".

For many years Mrs. Hogg has served on various boards of many societies doing social service work, the Community Chest, the Children's Aid Society, the Miser-cordia Guild, St. Joseph's Vocational School, the Catholic Central Bureau, the Victorian Order of Nurses, are some of them. For four years she was the National President of the Canadian Federation of Convent Alumnae.

Mrs. Hogg is better known for her work with the Red Cross than for all her other activities. During World War II she served as Chairman of the Women's Committee for the first Red Cross Campaign in 1939, after which she became Chairman of Women's War Work Committee, Manitoba Division, until illness in 1943 forced her to resign. At present Mrs. Hogg is Honorary Vice-president of the Manitoba Division of the Canadian Red Cross Society.

The male members of St. Mary's Kindergarten graduates make interesting reading. Michael Kirby and Rupert Whitehead represent the world of sport; Gerhard Kennedy the world of fashion; Douglas Chevrier, the University; the late Flying Officer, Tommy Ferley-Martin, in whose memory a scholarship has been set up for Academy students, the armed forces; Dr. Vincent McKenty, the medical profession.

For the material-minded and the statistically-inclined the amount of money that St. Mary's Academy has saved the city over the years is a considerable contribution. An editorial in the Free Press quotes the cost per child in the Winnipeg public schools in 1950 as two hundred and seventeen dollars, the per teacher cost, six thousand, one hundred and forty-one dollars.¹ It is not necessary to work out in detail the amount saved by St. Mary's Academy over half a century.

St. Mary's has not made its contribution to society, she is still doing so. The contribution will go on as long as St. Mary's does. Richard Sullivan's description of his college could well be applied to St. Mary's Academy.

Notre Dame is the result of the diligent, natural, contentious, occasionally shrewd, frequently benighted, sometimes holy, always thoroughly human

¹The Free Press, 1952.

activities of hundreds of men, ordinary and extraordinary, sweating out a pattern whose fulness not one of them ever singly realized.²

²Sullivan, op. cit., p.4.

APPENDIX 1

LIRE EN PAGE ANCIENNE ET FAIRE UN COPIE EN CARACTÈRES FRANÇAIS

copie

Montréal 20 mai 1874.

A Très Honorable Mère,

Les succès de l'Institution
de Ville St. Boniface au Québec, il ne devient
pas moins nécessaire d'implorer l'aide d'une autre personne
qui a été à la tête, pour venir à l'aide immédiatement
des personnes qui ne peuvent pas profiter
des avantages offerts dans les établissements
de l'Institut des Sœurs de St. Boniface à doña la bonneur
de l'Assomption.

Mal en la rappelé de m'adresser à votre Communauté
pour implorer son assistance et la grâce de
se faire bien accueillir le développement et les mérites
d'une fondation dans la Province de Guatémala,
Archidiocèse de St. Boniface.

Les bénédictions si abondantes que le Seigneur
a répandues sur votre Institut dès son berceau;
le succès qui couronne vos efforts pour l'éducation,
sont autant de motifs qui inspirent la demande
que je fais aujourd'hui.

Mal la souhaite de ce voilà pourrez bien rendre
à ma cause votre favorable considération et
accord pour la fondation qui m'offre certainement
en ce brillant, à ce le moment, mais où il y a
de bien à faire.

Je vous prie de faire tout ce qui sera possible de
la communauté les talents propres de Jésus et de Marie
et que mal que ceci soit de leur interesser un tel
intérêt si de priser leur honneur et son accroissement.

Je vous, ma Très Honorable Mère, l'assure de
mon profond respect.

Votre tout dévoué en Notre-Seigneur,

(Signature) Alex. Arch. de St. Boniface,
O.M.I.

A La Très Honorable Mère Supérieure,
Générale des Sœurs des Saints
Bons de Jésus et de Marie.

APPENDIX 11

TABLE 1

ENROLLMENT AT ST. MARY'S ACADEMY FROM 1874 TO 1910

Years	Boarders	Day Pupils	Total	Commentaries
1874-1875	11	114	125	
1875-1876	13	80	93	
1876-1877	31	69	100	
1877-1878	28	97	125	
1878-1879	23	134	157	
1879-1880	34	153	187	
1880-1881	39	135	174	New Building
1881-1882	68	153	226	
1882-1883	95	132	237	
1883-1884	73	147	220	I. C. School Opens
1884-1885	84	145	192	V. A. School Opens
1885-1886	43	130	173	
1886-1887	46	127	173	
1887-1888	41	111	152	Crop Failure
1888-1889	48	105	153	
1889-1890	60	109	169	
1890-1891	64	152	216	
1891-1892	67	143	215	
1892-1893	68	174	242	New wing
1893-1894	61	190	251	
1894-1895	59	136	245	
1895-1896	61	136	247	
1896-1897	60	136	246	
1897-1898	58	200	258	
1898-1899	55	179	234	
1899-1900	73	176	254	
1900-1901	58	152	210	
1901-1902	94	127	221	Private School
1902-1903	94	127	221	
1903-1904	148	54	202	
1904-1905	144	73	222	
1905-1906	120	90	210	
1906-1907	135	109	245	
1907-1908	126	119	245	
1908-1909	132	153	285	
1909-1910	143	187	335	New wing

APPENDIX III

TABLE 2

REGISTRATION AT ST. MARY'S ACADEMY FROM 1910 TO 1952

Years	Boarders	Day Pupils	Total	Commentaries
1910-1911	143	177	320	
1911-1912	136	215	351	
1912-1913	95	235	230	
1913-1914	102	219	321	
1914-1915	69	229	298	
1915-1916	83	235	318	
1916-1917	82	278	360	
1917-1918	73	266	344	
1918-1919	137	276	411	
1919-1920	143	339	432	
1920-1921	130	320	450	
1921-1922	107	294	401	
1922-1923	72	390	462	
1923-1924	59	450	509	
1924-1925	76	393	469	
1925-1926	82	420	502	
1926-1927	98	491	589	
1927-1928	90	524	614	
1928-1929	115	531	646	
1929-1930	108	437	545	
1930-1931	83	431	514	
1931-1932	77	406	483	
1932-1933	51	385	436	
1933-1934	52	363	405	
1934-1935	20	384	404	
1935-1936	42	395	437	
1936-1937	46	407	453	
1937-1938	60	386	446	
1938-1939	49	395	444	
1939-1940	36	355	391	
1940-1941	52	380	440	
1941-1942	53	347	405	
1942-1943	70	343	413	
1943-1944	40	375	415	
1944-1945	60	350	410	
1945-1946	75	413	488	
1946-1947	83	361	444	
1947-1948	75	361	436	
1948-1949	70	411	481	
1949-1950	72	444	516	
1950-1951	60	367	447	
1951-1952	56	431	487	
				St. I. School Opens
				World War I
				R. C. School Opens
				Depression
				World War II

APPENDIX IV

TABLE 3

RECEPTIONS FOR GOVERNOR GENERAL
AT ST. MARY'S ACADEMY

Date	Reception For
August 6, 1881	Marquis of Lorne
October 2, 1884	Marquis of Lansdowne
October 1, 1894	Lord and Lady Aberdeen
September 25, 1899	Lord and Lady Stanley
December 2, 1905	Lord and Lady Aberdeen
April 26, 1911	Earl and Lady Grey
December 10, 1917	Duke of Connaught

Continued

ALUMNUS TEACHERS AT ST. MARY'S ACADEMY

Name	Year
Miss Edna Caterland	1944 - 1946
Mrs. Jean Campbell	1946 - 1951
Mrs. J. D. MacDonald	1948 - 1954
Miss E. H. Turtle	1948 - 1951
Miss Irene Gisson	1947 - 1953
Mrs. E. Lloyd Jones	1949 - 1951
Mrs. Peggy Green	Sept. - Dec. 1951
Mrs. J. Vennables	Jan. 1952 -----

TABLE 5

PRIVATE TRAINING OF CHILDREN AT ST. MARY'S ACADEMY

Name	Year
Major Gillman	1901 - 1912
Miss M. Milligan	1912 - 1922
Mrs. H. A. Roberts	1922 - 1948
Mrs. M. G. Russell	1948 - 1969
Mrs. M. Cuddy	1949 -----

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